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1. 2022

1.1 March

Finally, I would like to say a few words about the psychology of the moon, which is none too simple. **(2022-03-01 04:01)**

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[1]Mysterium Coniunctionis

Finally, I would like to say a few words about the psychology of the moon, which is none too simple.

The alchemical texts were written exclusively by men, and their statements about the moon are therefore the product of masculine psychology.

Nevertheless women did play a role in alchemy, as I have mentioned before, and this makes it possible that the "symbolization" will
show occasional traces of their influence.

Generally the proximity as well as the absence of women has a specifically constellating effect on the unconscious of a man.

When a woman is absent or unattainable the unconscious produces in him a certain femininity which expresses itself in a variety of ways and gives rise to numerous conflicts.

The more one-sided his conscious, masculine, spiritual attitude the more inferior, banal, vulgar, and biological will be the compensating femininity of the unconscious.

He will, perhaps, not be conscious at all of its dark manifestations, because they have been so overlaid with saccharine sentimentality that he not only believes the humbug himself but enjoys putting it over on other people.

An avowedly biological or coarse-minded attitude to women produces an excessively lofty valuation of femininity in the unconscious,
where it is pleased to take the form of Sophia or of the Virgin.

Frequently, however, it gets distorted by everything that misogyny can possibly devise to protect the masculine consciousness from the influence of women, so that the man succumbs instead to unpredictable moods and insensate resentments. Carl Jung, CW 14, Para 221

1. https://smile.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=2JD71X6E33OZF&dchild=1&keywords=jung+vol+14&qid=1611576090

Naturally I would also include in this group all persons who study for venial purposes or who have set their sights on "marrying well." (2022-03-01 04:08)

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[1]Zofingia Lectures

If I were to select only the most extreme examples of those subjects that are of interest to educated people, I would first be compelled to find an audience that has forgotten how to blush.

For nowadays it is by no means rare to see an educated man, even a scientist, welter-ing in the vilest slime.

But there is no reason to discuss this, for such conduct is also quite unpopular even with so-called educated people. Instead let us choose another showpiece from the junk room of erudite absurdity. Something really impressive: Mammon.

Anyone who is not interested in money in one form or another, is deemed to have played his cards all wrong and missed out on the real purpose of his life.

It might be worthwhile, for once, to estimate approximately how many people belong to that great confraternity who strike up a Te Deum when the interest rate rises 1 percent.

Naturally I would also include in this group all persons who study for venial purposes or who have set their sights on "marrying well." Carl Jung, Zofingia Lectures, Para 23

1. https://smile.amazon.com/Zofingia-Lectures-C-G-Jung/dp/0691098999/ref=sr_1_1?dchild=1&keywords=jung+zofingia&qid=1611482600&sr=8-1

If the expressions of the conscious mind are incomprehensible we can always ask what they mean. **(2022-03-02 03:37)**

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[1]Psychology and Alchemy

In my writings and lectures I have always insisted that we must give up all preconceived opinions when it comes to the analysis and interpretation of the objective psyche, in other words the "unconscious."

We do not yet possess a general theory of dreams that would enable us to use a deductive method with impunity, any more than we possess a general theory of consciousness from which we can draw deductive conclusions.

The manifestations of the subjective psyche, or consciousness, can be predicted to only the smallest degree, and there is no theoretical
argument to prove beyond doubt that any causal connection necessarily exists between them.

On the contrary, we have to reckon with a high percentage of arbitrariness and "chance" in the complex actions and reactions of the conscious mind.

Similarly there is no empirical, still less a theoretical, reason to assume that the same does not apply to the manifestations of the
unconscious.

The latter are just as manifold, unpredictable, and arbitrary as the former and must therefore be subjected to as many different ways of approach.

In the case of conscious utterances we are in the fortunate position of being directly addressed and presented with a content whose purpose we can recognize; but with "unconscious" manifestations there is no directed or adapted language in our sense of the word—there is merely a psychic phenomenon that would appear to have only the loosest connections with conscious contents.

If the expressions of the conscious mind are incomprehensible we can always ask what they mean.

But the objective psyche is something alien even to the conscious mind through which it expresses itself.

We are therefore obliged to adopt the method we would use in deciphering a fragmentary text or one containing unknown
words: Ave examine the context.

The meaning of the unknown word may become evident when we compare a series of passages in which it occurs.

The psychological context of dream contents consists in the web of associations in which the dream is naturally embedded.

Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience.

Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great.

In the analysis of isolated dreams above all, this kind of knowing in advance and making: assumptions on the grounds of practical expectation or general probability is positively wrong.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context.

We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges.

But in no circumstances may we anticipate that this meaning will fit in with any of our subjective expectations; for quite possibly, indeed very frequently, the dream is saying something surprisingly different from what we would expect.

As a matter of fact, if the meaning we find in the dream happens to coincide with our expectations, that is a reason for suspicion-; for as a rule the standpoint of the unconscious is complementary or compensatory to consciousness and thus unexpectedly "different."

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but, in my experience at least, these are rather rare. Carl Jung, CW 12, Para 48

1. https://smile.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=3532QKV08BYUR&dchild=1&keywords=psychology+and+alchemy+collecte

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Perhaps this sounds very simple, but simple things are always the most difficult.
(2022-03-02 04:49)

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[1]Psychology and Religion

Perhaps this sounds very simple, but simple things are always the most difficult.

In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one’s whole outlook on life.

That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues.

What I do unto the least of my brethren, that I do unto Christ.

But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?

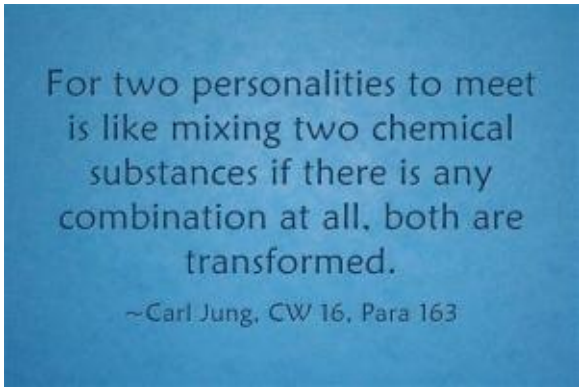
Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves.

We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 520

1. https://smile.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?dchild=1&keywords=Jung+vol.+11&qid=1611593526&sr=8-1

One of the best known symptoms of this kind is the counter-transference evoked by the transference. **(2022-03-03 03:08)**

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For two personalities to meet
is like mixing two chemical
substances if there is any
combination at all, both are
transformed.
~Carl Jung, CW 16, Para 163

[1]Practice of Psychotherapy

The needs and necessities of mankind are manifold. What sets one man free is another man's prison.

So also with normality and adaptation.

Even if it be a biological axiom that man is a herd animal who only finds optimum health in living as a social being, the very next case may quite possibly invert this axiom and show us that he is completely healthy only when leading an abnormal and unsocial life.

It is enough to drive one to despair that in practical psychology there are no universally valid recipes and rules.

There are only individual cases with the most heterogeneous needs and demands—so heterogeneous that we can virtually never know in advance what course a given case will

take, for which reason it is better for the doctor to abandon all preconceived opinions.

This does not mean that he should throw them overboard, but that in any given case he should use them merely as hypotheses for a possible explanation.

Not, however, in order to instruct or convince his patient, but rather to show how the doctor reacts to that particular individual.

For, twist and turn the matter as we may, the relation between doctor and patient remains a personal one within the impersonal framework of professional treatment.

By no device can the treatment be anything but the product of mutual influence, in which the whole being of the doctor as well as that of his patient plays its part. In the treatment there is an encounter between two irrational factors, that is to say, between two persons who are not fixed and determinable quantities but who bring with them, besides their more or less clearly defined fields of consciousness, an indefinitely extended sphere of non-consciousness.

Hence the personalities of doctor and patient are often infinitely more important for the outcome of the treatment than what the doctor says and thinks (although what he says and thinks may be a disturbing or a healing factor not to be underestimated).

For two personalities to meet is like mixing two different chemical substances: if there is any combination at all, both are transformed.

In any effective psychological treatment the doctor is bound to influence the patient; but this influence can only take place if the patient has a reciprocal influence on the doctor.

You can exert no influence if you are not susceptible to influence.

It is futile for the doctor to shield himself from the influence of the patient and to surround himself with a smoke-screen of fatherly and professional authority.

By so doing he only denies himself the use of a highly important organ of information.

The patient influences him unconsciously none the less, and brings about changes in the doctor's unconscious which are well known to many psychotherapists: psychic disturbances or even injuries peculiar to the profession, a striking illustration of the patient's almost "chemical" action.

One of the best known symptoms of this kind is the counter-transference evoked by the transference.

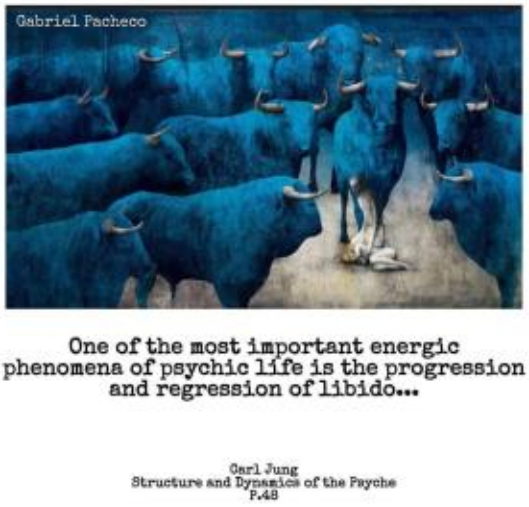
But the effects are often much more subtle, and their nature can best be conveyed by the old idea of the demon of sickness.

According to this, a sufferer can transmit his disease to a healthy person whose powers then subdue the demon—but not without impairing the well-being of the subduer. Carl Jung, CW 16, Para 163

1. https://smile.amazon.com/s?k=jung+vol+16&crid=1N0OVHGOCX621&sprefix=jung+vol+1%2Caps%2C1073&ref=nb_sb_ss_ts-a-p_5_10

In this case the feeling-attitude breaks down and the progression of libido also ceases.
(2022-03-03 04:10)

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Gabriel Pacheco
One of the most important energic phenomena of psychic life is the progression and regression of libido...
Carl Jung
Structure and Dynamics of the Psyche
P.48

[1]Structure and Dynamics of the Psyche

One of the most important energic phenomena of psychic life is the progression and regression of libido.

Progression could be defined as the daily advance of the process of psychological adaptation.

We know that adaptation is not something that is achieved once and for all, though there is a tendency to believe the contrary.

This is due to mistaking a person’s psychic attitude for actual adaptation.

We can satisfy the demands of adaptation only by means of a suitably directed attitude.

Consequently, the achievement of adaptation is completed in two stages:

(1) attainment of attitude,

(2) completion of adaptation by means of the attitude.

A man’s attitude to reality is something extraordinarily persistent, but the more persistent his mental habitus is, the less permanent will be his effective achievement of adaptation.

This is the necessary consequence of the continual changes in the environment and the new adaptations demanded by them.

The progression of libido might therefore be said to consist in a continual satisfaction of the demands of environmental conditions.

This is possible only by means of an attitude, which as such is necessarily directed and therefore characterized by a certain one-sidedness.

Thus it may easily happen that an attitude can no longer satisfy the demands of adaptation because changes have occurred in the environmental conditions which require a different attitude. For example, a feeling-attitude that seeks to fulfil the demands of reality by means of empathy may easily encounter a situation that can only be solved through thinking.

In this case the feeling-attitude breaks down and the progression of libido also ceases.

The vital feeling that was present before disappears, and in its place the psychic value of certain conscious contents increases in an unpleasant way; subjective contents and reactions press to the fore and the situation becomes full of affect and ripe for explosions.

These symptoms indicate a damming up of libido, and the stoppage is always marked by the breaking up of the pairs of opposites.

During the progression of libido the pairs of opposites are united in the co-ordinated flow of psychic processes.

Their working together makes possible the balanced regularity of these processes, which without this inner polarity would become one-sided and unreasonable.

We are therefore justified in regarding all extravagant and exaggerated behaviour as a loss of balance, because the coordinating effect of the opposite impulse is obviously lacking. Hence it is essential for progression, which is the successful achievement of adaptation, that impulse and counter-impulse, positive and negative, should reach a state of regular interaction and mutual influence.

This balancing and combining of pairs of opposites can be seen, for instance, in the process of reflection that precedes a difficult decision.

But in the stoppage of libido that occurs when progression has become impossible, positive and negative can no longer unite in co-ordinated action, because both have attained an equal value which keeps the scales balanced.

The longer the stoppage lasts, the more the value of the opposed positions increases; they become enriched with more and more associations and attach to themselves an ever-widening range of psychic material.

The tension leads to conflict, the conflict leads to attempts at mutual repression, and if one of the opposing forces is successfully repressed a dissociation ensues, a splitting of the personality, or disunion with oneself.

The stage is then set for a neurosis.

The acts that follow from such a condition are uncoordinated, sometimes pathological, having the appearance of symptomatic actions.

Although in part normal, they are based partly on the repressed opposite which, instead of working as an equilibrating force, has an obstructive effect, thus hindering the possibility of further progress. Carl Jung, CW 8, Para 60-61

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=3UAFYCI9D2V03&dchild=1&keywords=jung+volume+8&qid=1611666849&sp

Or what it means that the crucified god functions in us. Those are most interesting questions. **(2022-03-03 04:23)**

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[1]Visions Seminars

Mrs. Crow!ey: Such a great concentration of energy seems compensatory to some of the previous visions, or to the one we were just discussing, where the phallic symbol was glorified; the great symbol there was in that huge figure of the god, and it is proportionately greater in this hermaphroditic form.

Dr. Jung: Well, the reason for it is hardly visible, and that is always true of symbols.

One can never explain the existence of a symbol by causality, one can never show a chain of causes which would prove that a certain
symbol should necessarily be. Symbols have that in common with natural objects, with

animals, plants, and minerals; they just are, and you can never prove why they are.

There is no chain of causes which proves why elephants should exist, for instance, and so one can never prove why certain people, from certain causes, should produce certain symbols, it is futile to try.

One can only say that such and such people produce such and such symbols; but why that is so, or why they should contain certain
nuances, cannot be explained, it just happens.

The reason for the fact that people who live in deserts or dry countries produce a lot of rain or thunder symbols is quite evident; but why they should take particular forms, why there should be a rain goddess and not a rain god, for example, or why those most extravagant Mexican or Hindu gods should be just as they are, cannot be causally explained.

One seeks in vain a reason for such peculiarities.

But one can ask the purpose or function of a symbol, as one can ask how an elephant functions in nature; that is a perfectly legitimate question which can be answered.

One can also ask how mosquitoes function, but of course one cannot see any purpose, why there should be mosquitoes at all is an unanswerable question!

And one can ask how symbols function in the human mind; that is most interesting because it has something to do with the life of the symbol.

As one can ask how the Hindu gods function in Hindu psychology, what it means to the Hindus that their gods have so many arms, for instance, or that there are so many snake gods.

Or what it means that the crucified god functions in us. Those are most interesting questions.

So we must ask here how that hermaphroditic god functions in us.

Those are most interesting questions.

So we must ask here how that hermaphroditic god functions in the psychology of the patient, what is its purpose? Carl Jung, Visions Seminar, Page 911-912

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=3FHCXLPGA385Q&dchild=1&keywords=jung+visions+seminar&qid=161140

But worldly people lose the roots and cling to the tree-tops. **(2022-03-04 03:51)**

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[1]Secret of the Golden Flower

An ancient adept said: Formerly, every school knew this jewel, only fools did not know it wholly.

If we reflect on this we see that the ancients really attained long life by the help of the seed-power present in their own bodies, and did not lengthen their years by swallowing this or that sort of elixir.

But worldly people lose the roots and cling to the tree-tops.

The Book of the Elixir also says: When the right man (white magician) makes use of wrong means, the wrong means work in the right way.

By this is meant the transformation of seed into power. "

But if the wrong man uses the right means, the right means work in the wrong way."

By this is meant the bodily union of man and woman from which spring sons and daughters.

The fool wastes the most precious jewel of his body in uncontrolled pleasure„ and does not know how to conserve the power of his seed.

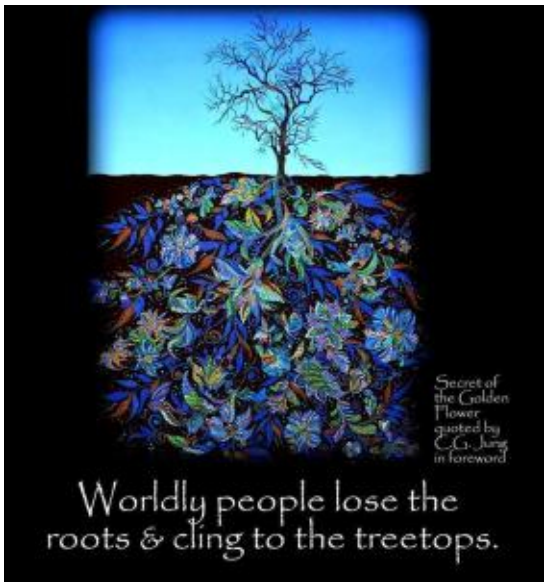
When it is finished, the body perishes.

The Holy and Wise men have no other way of taking care of their lives except by destroying lusts and safeguarding the seed.

The seed that is conserved is transformed into power, and the power, when there is

enough of it, makes the creatively strong body.

The difference shown by ordinary people depends only upon how they apply the downward-flowing way or the backward-flowing way. Carl Jung, Secret of the Golden Flower, Page 69-70



1. https://smile.amazon.com/Secret-Golden-Flower-Chinese-Book/dp/0156799804/ref=sr_1_2?crid=43AFA5QHAZLL&dchild=1&keywords=secret+of+the+golden+flower+carl+jung&qi

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The relation between conscious and unconscious is compensatory. **(2022-03-04 04:37)**

[paypal _donation _button border="5"]


Alice Lin
The dream content is to be taken in all seriousness as something that has actually happened to us...
Carl Jung
Modern Man in Search Of a Soul

[1]Modern Man in Search of a Soul

A fundamental mistake, and one which is commonly made, is this: it is supposed that the contents of the unconscious are unequivocal and are marked with plus or minus signs that are immutable.

As I see the question, this view is too naive.

The psyche is a self-regulating system that maintains itself in equilibrium as the body does.

Every process that goes too far immediately and inevitably calls forth a compensatory activity.

Without such adjustments a normal metabolism would not exist, nor would the normal psyche.

We can take the idea of compensation, so understood, as a law of psychic happening.

Too little on one side results in too much on the other.

The relation between conscious and unconscious is compensatory.

This fact, which is easily verifiable, affords a rule for dream interpretation.

It is always helpful, when we set out to interpret a dream, to ask: What conscious attitude does it compensate?

Although compensation may take the form of imaginary wish-fulfilment, it generally presents itself as an actuality which becomes the more strikingly actual the more we try to repress it.

We know that we do not conquer thirst by repressing it.

The dream-content is to be taken in all seriousness as something that has actually happened to us; it should be treated as a contributory
factor in framing our conscious outlook.

If we do not do this, we shall keep that one-sided, conscious attitude which evoked the unconscious compensation in the first place.

But this way holds little hope of our ever judging ourselves correctly or finding any balance in life.

If anyone should set out to replace his conscious outlook by the dictates of the unconscious-and this · is the prospect which my critics find so alarming-he would only succeed in repressing the former, and it would reappear as an unconscious compensation.

The unconscious would thus have changed its face and completely reversed its position.

It would have become timidly reasonable, in striking contrast to its former tone.

It is not generally believed that the unconscious operates in this way, yet such reversals constantly take place and constitute its essential function.

This is why every dream is a source of information and a means of self-regulation, and why dreams are our most effective aids in the task of building up the personality. Carl Jung, Modern Man in Search of a Soul, Page 15-16

1. https://smile.amazon.com/Modern-Search-Soul-Carl-Jung/dp/0156612062/ref=sr_1_1?crid=1UB7N3H6HSM6I&dchild=1&keywords=jung+modern+man+in+search+of+a+soul&qid=1611

Marion Woodman Papers and Collection of Books (2022-03-05 00:10)

[paypal _donation _button border="5"]



[1]Marion Woodman Collection of Papers and Books

Marion Woodman Papers and Collection of Books

Finding aid prepared by Archives Staff

Opus Archives and Research Center

801 Ladera Lane

Santa Barbara, CA, 93108

805-969-5750

info@opusarchives.org

http://www.opusarchives.org

© 2021

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Descriptive Summary

Title: Marion Woodman Papers and Collection of Books

Physical Description: 52 linear feet (54 boxes)

Repository:

Opus Archives and Research Center

Santa Barbara, CA 93108

Language of Material: English

Biography/Organization History

Marion Woodman (1928-2018) was an international teacher and workshop leader, author, lecturer, and Jungian analyst. With over half a million books in print, she is one of the most widely read authors on analytical and feminine psychology of our time. Her publications include *Addiction to Perfection* (1982), *The Pregnant Virgin* (1985), and *The Owl was a Baker's Daughter* (1980). A graduate of the C. G. Jung Institute of Zürich in 1979, Marion Woodman was in private practice until 1992 when she began her treatment of cancer and focused on writing, lecturing and holding workshops. Throughout her career she focused on the relationship of psyche and soma and this specialization, particularly as it manifested in the experiences and lives of women, was groundbreaking in the field of Jungian studies. Woodman was married to Ross Woodman, author and Professor-Emeritus at the University of Western Ontario, who died in 2014. See the Opus Archives and Research Center website for a [2]bibliography of Woodman's works .

Scope and Content Note

The Woodman collection is comprised of personal and professional materials, and her collection of books. Materials include manuscripts, lecture notes, research materials, professional and personal correspondence, artifacts and audio lectures. Personal mementos in the collection

include scrapbooks and photograph albums from Marion Woodman's youth. Her collection of books is comprised of approximately 1,500 volumes.

Subjects and Indexing Terms

Jungian psychology

Femininity

Psychoanalysis

Artifacts

Subjects and Indexing Terms

Success

Photography

Awards

Box WOODMAN 102 ARTIFACT

Alumni Western Professional Achievement Award

Box WOODMAN 101 ARTIFACT

Camera and keepsakes

Scope and Content Note

Camera with case and light meter used by Marion Woodman during her travels in Europe after graduation from college in the summer of 1952. See her "personal scrapbook of travels."

Papier-mache bobblehead ram

1st Marion Woodman accrual

Box WOODMAN 107

Interview with C.G. Jung, by Frederick Sands, Good Housekeeping Magazine 1961 December

Scope and Content Note

Interview a few days before Jung’s death in which Jung discusses his belief in God

Box WOODMAN 103 ARTIFACT

Memorabilia

Scope and Content Note

Stone plaque "Presence" January 22, 2009

Relief map, Marion’s Rose Garden

Write up on brass rubbing (England)

University of Western Ontario Bachelor of Arts diploma, 1949

Attendees at Marion’s Rose Garden in a series of photographs connected together as a panorama

Forest District High School yearbook (1951)

Box WOODMAN 107

Queen’s Golden Jubilee 2002

Scope and Content Note

Commemorative metal and certificate

Audiovisual

Collection of Music

Box WOODMAN 131

A Tale of the Two Mahlers

Physical Description: 3 CD set; 165 mins

Scope and Content Note

CBC News, Canada; Ideas with Paul Kennedy; written by Marilyn Powell

Box WOODMAN 131

Aaron Copland - Appalachian Spring Suite 1986

Physical Description: 1 CD

Scope and Content Note

Reference Recordings, San Francisco, CA; 57 mins; An outdoor overture, eight poems of Emily Dickinson, and more

Box WOODMAN 131

Alana Ruben Free - Beginner at Life

Physical Description: 1 CD

Box WOODMAN 131

Andrew Harvey - Body and Soul: meditations for sacred activists

Physical Description: 1 CD

Scope and Content Note

unopened

Box WOODMAN 131

Ann Mortifee - Into the Heart of the Sangoma

Physical Description: 1 CD

Scope and Content Note

Zen Mastering, Vancouver, BC, Sony Corp

Box WOODMAN 128

Bruce (mixtape) 1988

Physical Description: 1 cassette

Scope and Content Note

"The best of Aled Jones" listed on side B of cassette case

Box WOODMAN 131

Carol A. Jacobs - Chopin and Dizzy Fingers-Confrey 2005

Physical Description: 1 CD

Scope and Content Note

handwritten track list folded inside case

Box WOODMAN 131

Charlie Haden and Hank Jones - Steal Away: Spirituals, hymns and folk songs 1995

Physical Description: 1 CD

Scope and Content Note

Polydor, Montreal, Canada; 62 mins

Box WOODMAN 131

Charters - The Path of the Soul 2003

Physical Description: 1 CD

Scope and Content Note

Ad Fontem, recorded live at the labyrinth of Chartres cathedral; 60 mins; Ancient and contemporary sacred music for the Veriditas Labyrinth Walks; wrapped

Box WOODMAN 128

Christmas with Aidan undated

Physical Description: 1 cassette

Scope and Content Note

Four Christmas songs

Box WOODMAN 129

Classical and Popular Music

Scope and Content Note

includes Classical, Symphony, Opera, and Choir music, as well as Jazz, Blues, and Drumming

Victoria de los Angeles - Opera Arias; undated; 1 cassette; produced by Seraphim

Bach: the Goldberg Variations, BWV 988; 1982; 1 cassette; CBS Inc, Canada; featuring Glenn Gould, Piano/Klavier; with insert Requiem - Andrew Lloyd Webber; 1985; 1 cassette; The Really Useful Co; featuring Placido Domingo, Sarah Brightman, Lorin Maazal

Jessye Norman- Sacred Songs; 1979; 1 cassette; Also featuring the Royal Harmonic Orchestra, Alexander Gibson, and The Ambrosian Singers; celophane wrapped

Baroque Weekend, Pachelbel: Kanon, Albinoni:Adagio, Handel, Vivaldi; 1987; 1 cassette; The Decca Record Co.; Side 1: Pachelbel, Albinoni, Purcell by The Richard Hickox Orchestra; Side 2: Handel, Vivaldi by The Academy of St Martin-in-the-Fields with Neville Marriner; Weekend Classics series

Johann Pachelbel / Johann Friedrich Fasch; undated; 1 cassette; Erato, France; Case spine reads " Music from Sideways 2? Yes"

Chopin Nocturnes; 1989; 1 cassette; Hyperion England; Livia Rev, Piano; KA66341

Chopin Nocturnes; 1989; 1 cassette; Hyperion England; Livia Rev, Piano; KA66342

Chopin: 24 Preludes; 1975; 1 cassette; Deutsche Grammophon; Maurizio Pollini (Piano); Side A: Nos. 1-14, Side B: Nos. 15-24; Case labelled "Mozart P &C"

Officium: Jan Garbarek / The Hilliard Ensemble; 1994; 1 cassette; ECM Records, New York; vocal quartet with saxophone

"Schubert: The "Trout" quartet, B. Norma, Montserrat Caballe, Puccini arias"; undated; 1 cassette; includes Bellini’s Norma sung by Maria Callas

Mozart: Clarinet Quintet, Clarinet Concerto; 1983; 1 cassette; Quintet: Music from Marlboro Harold Wright; Concerto: Robert Marcellus, Clarinet with The Cleveland Orchestra; CBS Records Masterworks

Mozart: String Quintet; Bach: Cantata BWV 147, Art of the Fugue; Selected Lieder; 1989 December 15-16; 1 cassette

Mozart: Flute Concertos; 1979; 1 cassette; Aurele Nicole, flute; Concertgebouw Orchestra, Amsterdam; produced by Philips

Mozart: Concerto for Piano and Orchestra; 1976; 1 cassette; Deutsche Grammophon; Maurizio Pollini (Piano) with the Vienna Philharmonic Orchestra conducted by Karl Boehm; Polydor International

Mozart: Amen; undated; 1 cassette

Rachmaninoff, Vespers; undated; 1 cassette; "Mozart: Amen" written on content list

Victoria Requiem, Rachmaninoff Vespers; undated; 1 cassette

Ben Heppner sings Richard Strauss; 1982; 1 cassette

Gurdjieff DeHartman #3 and Gurdjieff Asian Songs by Rosenthal, Ketchan and Daniel-Spitz; undated; 1 cassette

Gurdjieff DeHartman; undated; 1 cassette; Tape 2

Gurdjieff Music- DeHartman on Piano; undated; 1 cassette; Tape 1

Songs of the Auvergne from Deanne Boydan; 1980; 1 cassette; Marie-Joseph Canteloube de Malaret, Songs of the Auvergne, vol. 1 #1-14, vol. 2 #15-21 by Frederica von Stade, Royal Philharmonic Orchestra; Vivaldi Laudate Pueri, Franz Liszt Chamber Orchestra, Budapest

Frederic von Stade- O Moon high up in the deep sky - from Rusalka Act I; 1975; 1 cassette; Spine titled "Excerpts from Deanne" from Rusalka, Act 1

Dylan Thomas, Sibelius Violin Concerto, Liebeslieder; Prey; undated; 1 cassette; Dylan Thomas reading of "A Child's Christmas in Whales" and other poems from New York City: Feb. 15, 1952, and more

Sophia (a sacred mandala on wisdom); 1994; 1 cassette; Recorded by Ultimo Productions in Houston, Texas at St. Martin' Lutheran Church, BMI; Ann K. Gebuhr; ARTS 1001

Asian Songs Played by Rosenthal, Ketcham, Daniel-Spitz; undated; 1 cassette; song titles suggest music of Greece,Tibet, and from Kurds, Hindus, and Afghans

Daniel Taylor - Counter Tenor; undated; 1 cassette; Side A: Brian Agro poems & preludes; Side B: Daniel Taylor, counter tenor

Choir of St. Paul's Cathedral - My Soul Doth Magnify the Lord; undated; 1 cassette

Take This Bread - 'A Mass in our Time', Galt Macdermot; undated; 1 cassette; Words by William Dumaresq

Heart from Rue [Israel Kamakawiwo'ole]; 1982; 1 cassette; "One song repeated throughout the tape Israel Kamahawiwo'on from CD Facing Futur" "Try to sit still on this one". Side B labelled "Same"

The John Lennon Collection; 1982; 1 cassette; Geffen Records

Mahalia Jackson: Newport Jazz 1958 and selection; undated; 1 cassette; duplication

Blues; undated; 1 cassette; [Evergreen Audio-Visual Limited - Ontario. May not be related to content]

Drums; undated; 1 cassette; Side 1 - Passion

Kodo: Heart Drummers and Japan: Traditional; undated; 1 cassette

Marion Woodman 2015 accrual

Box WOODMAN 131

Cris Williamson - The Changer and The Changed 1975

Physical Description: 1 CD

Scope and Content Note

Olivia Records, Oakland, CA

Box WOODMAN 131

Dietrich Buxtehude - Membra Jesu Nostri 2007

Physical Description: 1 CD

Scope and Content Note

Les voix Baroques (unopened); Atma classique, Quebec, Canada; 46 mins

Box WOODMAN 128

Edith Piaf undated

Physical Description: 1 cassette

Note

Spine cassette titled "Edith Piaf - Terrific"

Box WOODMAN 128

Emily, Kat Blackbird undated

Physical Description: 1 cassette

Box WOODMAN 131

Fran McKendree - Rise 2008

Physical Description: 1 CD

Scope and Content Note

Frank McKendree; 45 mins; unopened

Box WOODMAN 131

Fran McKendree - Via Transforma 2001

Physical Description: 1 CD

Scope and Content Note

Neath Music, Hendersonville, NC; 62 mins

Box WOODMAN 131

Gabriella - Naughty Girls 1999

Physical Description: 1 CD

Scope and Content Note

Martinelli Productions, Toronto, Canada; 57 mins

Box WOODMAN 131

Georges Ivanovitch Gurdjieff and Thomas de Hartmann - Music for the piano

Physical Description: 1 CD

Scope and Content Note

Vol 3, Hymns, prayers, and rituals; Disc labeled "Vol III, #1"; duplication; 48 mins

Box WOODMAN 131

Gerald Levinson 1995 - 2003

Physical Description: 1 CD

Scope and Content Note

track 1 features Los Angeles Philharmonic; track 20 features Philadelphia Orchestra

Box WOODMAN 131

Gorecki - Symphony No. 3 1993 December

Physical Description: 1 CD

Scope and Content Note

Symphony of Sorrowful Songs; Naxos, Recorded at the Concert Hall of the Polish Radio in Katowice; 66 mins

Box WOODMAN 131

Guy Stefan - In This Life 2006

Physical Description: 1 CD

Scope and Content Note

empty case

Box WOODMAN 128
50

Guy Stefan 1996

Physical Description: 1 cassette

Scope and Content Note

Produced by GRS

Box WOODMAN 131

Hafiz - The Scent of Light 2002

Physical Description: 1 CD

Scope and Content Note

Music composed and performed by Stevin McNama with guests with David Ladinsky translating Hafiz; Sounds True, Boulder, CO; 62 mins

Box WOODMAN 131

Harry Somers (Canadian Composers Portraits) 2006

Physical Description: 4 CDs set

Scope and Content Note

Canada Council for the Arts, Toronto, Canada; unopened; 249 mins

Box WOODMAN 128

I Did it Sideways undated

Physical Description: 1 cassette

Scope and Content Note

compilation of songs and audio clip recordings including clip with George Carlin

contains Content list for Michael Crawford A Touch of Music In the Night

Box WOODMAN 131

Jami Sieber - Hidden Sky 2004

Physical Description: 1 CD

Scope and Content Note

Jami Sieber plays electric cello and indigenous sound (unopened); Out Front Music, Seattle, WA; 59 mins

Box WOODMAN 131

Jerri Greer - Songs of the Soul 1998

Physical Description: 1 CD

Scope and Content Note

wrapped; Improvised musical soul expression through piano ; Jerri Greer, Flossmoor, IL; 57 mins

Box WOODMAN 128

Julian White undated

Physical Description: 1 cassette

Scope and Content Note

#1
54

Note

Spine cassette titled "Julian White- Musician - Delightful"

Box WOODMAN 128

Julian White undated

Physical Description: 1 cassette

Scope and Content Note

#5

Note

Spine cassette titled "Fabulous Beethoven Sonata"

Box WOODMAN 128

Kos, Initiation undated

Physical Description: 1 cassette

Note

Cassette spine reads " A Kos- good copy only, B Inition"

Box WOODMAN 131

Laura Koplewitz - Lake Spirit Journey 2001 September 29

Physical Description: 1 CD

Scope and Content Note

Vermont Symphony Orchestra; 17 mins

Box WOODMAN 131

Lauridsen - Lux Aeterna 1998

Physical Description: 1 CD

Scope and Content Note

RCM, recorded in Sacred Heart Chapel, Loyola Marymount University; 76 mins; Los Angeles Master Chorale, Paul Salamunovich

Box WOODMAN 128

Le Mystere des voix Bulgaris undated

Physical Description: 1 cassette

Scope and Content Note

Bulgarian State Radio and Television, Female choir

vol. 1 and 2

Box WOODMAN 131

Lena Mandotter - The Way to the Rose 2010

Physical Description: 1 CD

Scope and Content Note

Rootsy

Box WOODMAN 131

Lena Mandotter 2008

Physical Description: 1 CD

Scope and Content Note

Rootsy

Box WOODMAN 131

Living with Cancer Finding Your Strength: Jana’s Circle: Elemental Meditations

Physical Description: 1 CD

Scope and Content Note

music and spoken words

Box WOODMAN 131

Marion’s Dream by Dr. Jonathan Brooks 2011

Physical Description: 1 CD

Scope and Content Note

6 minute piano piece recorded for Marion Woodman; includes note from "Susan" on back of CD insert.

Martin Gregory- Labryinth Walk 2006

Physical Description: 1 CD

Scope and Content Note

Music for walking the labrynth with piano and vocal; unopened; 105 mins

Box WOODMAN 130

Meditation, Chanting, Poetry and Spoken Word

Scope and Content Note

Bells, etc for Movement; undated; 1 cassette; New age synth with eastern influences

With Love from Earth; undated; 1 cassette; nature sounds with birds; side B: bird sounds; hummingbird stickers on cassette

Stephan Cope - Yoga of Dreams; undated; 1 cassette; meditations with long periods of silence between

Meditations and Inspirations by Virginia Satir; undated; 1 cassette; New Medicine Tapes and Books; Spine titled "Self-esteem"

Sing Your Body; 1993; 1 cassette; Susan Gallagher Borg; Canada; Increasing body awareness through meditation and sounds

Guided Meditation on the Body; Jill Mellick; 1987, 1 cassette; Cassette spine titled " Jill - Body Med."

Musical Meditations: On Two Mantra Melodies; Jill Mellick; 1988; 1 cassette; Cassette spine titled " Jill - Meditation Melodies"

Rectum Meditation - Stephen and Ondrea Levin; undated; 1 cassette

Relaxation, Contemplation and Meditation; undated; 1 cassette; Side A: Ottmar Liebert compilation, Side B: ARDAS - Crimson; note on liner "from Shelley"

Om Namah Shivaya; 1989 September; 1 cassette; SYDA Foundation. South Fallsburg, NY; 87 mins; Recorded live at the Meditation Hall at Shri Muktananda Ashram

Chants - Ritual Music; undated; 1 cassette

Bahai Prayers - Chanting; undated; 1 cassette; includes songs in arabic and some with choir or prayer

Gyuto Monks; undated; 1 cassette; Side A: Yamantaka, Side B: Mahakala

Gyume Monks: Tibetan Tantric Choir; undated; 1 cassette

Regina Caeli - Gregorian Chants; 1980; 1 cassette; Phonogram International B.V., Canada; Benedictine Monks of the Abbey of St. Maurice and St. Maur, Clervaux

Vox De Nube: Noirin Ni Riain with the Monks of Glenstal Abbey; 1989; 1 cassette

Rumi: Poet of Divine Ecstasy; undated; 1 cassette; Maypop Books, Athens, GA; Interview with Coleman Banks

A Festival of Rumi; 1999 October 22-23; 1 cassette; unopened

Poems of Kabir; 1988; 2 cassette set; Audio Literature Inc; 120 mins; Spoken by Robert Bly, accompanied by sitar and tabla

Cosmic Body Sadhana - Subtle Body; undated; 1 cassette; Side A- Star group visualization, Side B - Personal sharing and poetry

Snake Talk: Urgent Messages from the Mother; 1989; 1 cassette; A Traveling Jewish Theatre, San Francisco, CA

Inside the Temple of Listening: the poetic vision of Rainer Maria Rilke; 1999; 1 cassette; Fischer Records, Toronto, Canada; translated and narrated by Ludwig M. Fischer

Love’s Not Time’s Fool; 1995; 1 cassette; Oral Traditions Archives, Pacific Grove, CA; "A celebration of love in poems and music, Valentine’s Day 1995" Nils Peterson and The Choraleers

The Power and Place of Poetry - An Interview; 1989-1993; 1 cassette; David Whyte and Many River Company, Langley, WA;

Vision and Experience: Songs for Coming Home; David Whyte; 1989-1993; 1 cassette; David Whyte and Many River Company, Langley, WA

The Poetry of Self Compassion; 1989-1993; 1 cassette; David Whyte; David Whyte and Many River Company, Langley, WA; contains Mary Oliver poem

Poetry of Self Compassion; undated; 1 cassette; tape labelled "from Rue [heart]"

Poetry and the Feminine; undated; 1 cassette

Images of Fire; undated; 1 cassette; insert stamped "C. Croll-Young" with address and hand-written phone number

The Epic of Inanna; undated; 1 cassette; Reading with live music of Sumerian myth ; text by Diane Wolkstein, music by Geoffrey Gordon

Four Quartets - T.S. Eliot; undated; 1 cassette; Read by T.S. Eliot; Side A: Burnt Norton, East Coker, Side B: Day [sic] Salvages, Little Gidding

Four Quartets - T.S. Eliot; undated; 1 cassette; Read by T.S. Eliot; cassette labelled "T.S. Eliot"

Elliot’s "Four Quartets"; undated; 1 cassette; Insert states: "Directed by and featuring Joy Cogwell and Christopher Newton"

Box WOODMAN 128

Memories of the Irish Cottage

Physical Description: 1 cassette

Scope and Content Note

mixtape to Marion from "Paula" featuring music from Mozart and Enrique Chia

Box WOODMAN 131

Morning Dance probably 1994

Physical Description: 1 CD

Scope and Content Note

one 5 minute non-english song; "for Marion with much love Maita"-CD

Box WOODMAN 131

Music for Soul Work 2005 December

Physical Description: 1 CD

Scope and Content Note

"To Sophia with Love and Gratitude from Barbara"; classical music compilation

Box WOODMAN 131

Musiques de l’Antiquite Chretienne au Moyen Age undated

Physical Description: 1 CD

Scope and Content Note

(Unopened) translates to "Music of Christian Antiquity in the Middle Ages"

Box WOODMAN 131

Officium: The Hilliard Ensemble 1994

Physical Description: 1 CD

Scope and Content Note

ECM records ; Booklet only, CD is missing

Box WOODMAN 131

Paul Winter - Missa Gaia 1982 October 15

Physical Description: 1 CD

Scope and Content Note

Living Music ; 63 mins.

Box WOODMAN 131

Rosemary O'Toole CSJ - Infinitely more…: Reflections on the Dark Night and Contemplation 2003

Physical Description: 1 CD

Scope and Content Note

Reflections that came together during Holy Week retreat at Lebh Shomea House of Prayer in south Texas; Tara records, Canda

Box WOODMAN 131

Sara Blum Recital

Physical Description: 1 CD

Scope and Content Note

Soprano recital

Box WOODMAN 131

Sara Blum, soprano: Monteverdi, Handel, Haydn, Schumann, Faure, Ravel, Massenet, Puccini, Gounod, David Blum, piano

Physical Description: 2 CDs

Box WOODMAN 128

Sondheim

Physical Description: 1 cassette

Scope and Content Note

Side 1: Side by Side by Sondheim

Side 2: More Sondheim and Edith Piaff

Box WOODMAN 128

Song of the Islands

Creator: Robbins, Marty

Physical Description: 1 cassette

Scope and Content Note

by Marty Robbins; produced by Rainbow

Box WOODMAN 128

The Billie Holiday Story 1980

Physical Description: 1 cassette

Scope and Content Note

MCA records, Ontario, Canada

Box WOODMAN 128

The Lord’s Prayer - Dancing with the Aramaic Jesus 1989

Physical Description: 1 cassette

Scope and Content Note

Recorded at the Dances of Universal Peace advanced training camp, New Mexico

Box WOODMAN 131

Tom Yeomanas - Now is for Love 2009

Physical Description: 1 CD

Scope and Content Note

24 mins

Box WOODMAN 128

Totem - Gabrielle Roth undated

Physical Description: 1 cassette

Scope and Content Note

Gabrielle Roth and The Mirrors

Note

cassette label states "Gabriel" Roth

Box WOODMAN 128

Way out / Mozart undated

Physical Description: 1 cassette

Scope and Content Note

120 mins

eclectic songs

Box WOODMAN 131

Woodman’s Songs

74

Physical Description: 1 CD

Scope and Content Note

11 songs by Chopin, Pachelbel, and others

Box WOODMAN 128

[Title in Arabic] undated

Physical Description: 1 cassette

Scope and Content Note

religious/spiritual music, possibly Sufi

Note

Cassette spine reads "Kost"

Works by and about Marion Woodman

Collaborations

Box WOODMAN 125

"Divine Child" mix 1

Physical Description: 1 cassette

Scope and Content Note

by Robert Bly and Marion Woodman; spine states "The Divine Child - Allerherah(?) Bly and Woodman - Orillia

Box WOODMAN 125

AN’s Lecture with Marion Woodman 2002 September

Physical Description: 1 cassette

Scope and Content Note

Topics include science, soul, matter mysticism, consciousness

Box WOODMAN 135

Anima Conference Demo Tape From Ann Petrie 2001 June 7

Physical Description: 1 VHS cassette

Scope and Content Note

Theatre Digital; 31 mins

First half is Mother Theresa "Beirut" documentary, followed by "Bly and Woodman: Men and Women, The Sacred Marriage"

Marion Woodman 2015 accrual

Box WOODMAN 136

Bly and Woodman 1991 September 7

Physical Description: 6 Betacam tapes

Scope and Content Note

Robert Bly and Marion Woodman; Applewood Communications Inc., Ontario, Canada

#1F, Bly, Set 2, TP. 3001; #2F, Set 2, TP. 3003; #3F, Set 2, TP. 3005; #1G, Set 2, TP. 3002; #2G, Set 2 ; TP. 3004; #3G; Set 2, TP. 3006

Box WOODMAN 136

Bly & Woodman 1991 December 11

Physical Description: 9 VHS cassettes

Scope and Content Note

Applewood Communications Inc.; Ontario, Canada

Screening Cassettes

Camera AB #1, golden haired woman

Camera AB #3 , firebird

Camera AB #5, storytelling

Camera AB #7, fairy stories

Camera AB # 11, fatherless son, poetry

Camera AB # 13, archetype, descent

Camera AB #15, relationships

Camera AB #17, oppositional thinking

Camera AB #19, crone in men and women

Box WOODMAN 137

Bly and Woodman - On Men and Women promo film

80

Physical Description: 1 VHS cassette

Scope and Content Note

12:17 mins; Applewood Communications Inc.

Box WOODMAN 137

Bly and Woodman - The Maiden Tsar, A Story 1994 February 2

Physical Description: 1 VHS cassette

Scope and Content Note

Applewood Communications, Ontario, Canada

"English version"; 71 mins

A recounting of a Russian farytale

Box WOODMAN 132

Facing the Shadow in Men and Women by Robert Bly and Marion Woodman 1993

Physical Description: 4 cassette boxset

Scope and Content Note

An Oral Tradition, Original Live Audio Performance, Oral Tradition Archives; produced by Barbara McClintock and Pacifica Graduate Institute.

Box WOODMAN 134

Men and Women 1995 November 17-19

Physical Description: 8 cassette boxset

Scope and Content Note

Woodman and Bly host joint workshop; Seattle, WA, Oral Tradition Archives

Marion Woodman 2015 accrual

Box WOODMAN 134

The Earth is my Witness: Touching the Earth in Body, Soul and Spirit 2006 November 11-12

Physical Description: 9 CD set

Scope and Content Note

The Marion Woodman Foundation presents Marion Woodman with Jack Kornfield and Martin Kalff; San Francisco, CA

Marion Woodman 2015 accrual

Box WOODMAN 132

The First Annual Conference on Creativity and Renewal 1989 May 12-14

Physical Description: 6 cassettes

Scope and Content Note

Woodman and Bly host workshop incorporating poetry, music, movement, dancing and ritual; includes pamphlet on conference inside cover; removed note; Geneva Park, Orillia, Canada

Box WOODMAN 132

The Third Annual Conference on Creativity and Renewal with Robert Bly and Marion Woodman 1991 May 17 -20

Physical Description: 12 cassettes

Scope and Content Note

Sponsored by The Applewood Centre, Peterborough, Ontario, Canada; Sounds True.

Box WOODMAN 136

When Souls Meet featuring Marion Woodman and Robert Johnson 2000

Physical Description: 1 VHS cassette

Scope and Content Note

60 mins; The Episcol Media Center; hosted by Ruby Dee

Discussing the Feeling function, addiction, and more

Box WOODMAN 136

When Souls Meet 1998 September

Physical Description: 1 VHS cassette

Scope and Content Note

Label on case states "Where Souls Meet. Robert Johnson and I. Not great"

Box WOODMAN 140

DVDs featuring Marion Woodman

Scope and Content Note

The Way of the Dream 4 DVD set; 639 mins; 2008; 11 copies total, 1 unwrapped, 1 copy missing discs

The Way of the Dream 4 DVD set; 540 mins; 01 May 2006, Made in Canada; 2 copies

The Way of the Dream 4 DVD set; 540; 14 February 2006

The Way of the Dream 4 DVD set; copies of disc 1 and 4 only

On the Feminine: Marion Woodman in a talk with Ingela Romare; 1 DVD; 84 mins; 9 copies

Marion Woodman and the Conscious Feminine; 6 DVD set; 572 mins

Marion Woodman and the Conscious Feminine: in conversation with Marlene Schiwy 2 DVD set; 146 mins; 1 copy

Dancing in the Flames Promotional Trailers 1 DVD; 15 mins

Marion Woodman: Dancing in the Flames 1 DVD; 83 mins; 7 copies total, 1 unwrapped

Bly and Woodman On Men and Women: Promo 1 DVD

Bly & Woodman on Men & Women volume 1 - 6; 6 DVD set

When Souls Meet: Marion Woodman & Robert Johnson; 1 DVD; Sacred Wisdom Centre; 2 copies

"Robert Johnson and Marion Woodman" unedited footage from Action Video Productions 8 DVD set; backup copy

Marion Woodman at Marion Woodman Tribute Event at Pacifica Graduate Institute 1 DVD; 48 mins

Coming to a Door: a conversation with Marion Woodman at Pacifica Graduate Institute 1 DVD; 15 mins

Psyche and Soma: a conversation with Marion Woodman at Pacifica Graduate Institute 1 DVD; 48 mins

Interviews

Box WOODMAN 137

Addictions

Physical Description: 2 VHS set

Scope and Content Note

Paige Production

Dub 1: Cam Roll 1 and 2

Dub 2: Marion Woodman - CR 5, Laura Walsh - CR 6 [Camera roll of Marion followed by interview of Laura Walsh discussing her bulimia]

"filmed in my Toronto Studio" written on cases

Box WOODMAN 135

Allan Greg in Conversation with Marion Woodman 1997 May 25

Physical Description: 1 VHS cassette

Scope and Content Note

Studio 2, TV Ontario, Canada; 25:35 mins

"Allan Gregg in Conversation with" series

Video case and cassette mislabelled with "Greg"

Marion Woodman 2015 accrual

Box WOODMAN 131

An interview with Marion Woodman by Ingela Romare 2008

Physical Description: 2 DVD set

Scope and Content Note

Copyright Myt & Bild, 2 copies of the first disc

Disc 1 contains "Part 1: On the Feminine"; Disc labelled "Marion Woodman, Zurich Switzerland, 7th of September 2008, Interview by Ingela Romare" is the same as disc labelled with "Part 1"

Disc 2 contains Part 2: On Presence and Part 3: On Addiction

Box WOODMAN 137

Becoming undated

Physical Description: 5 VHS cassettes

Scope and Content Note

Series discussing personal dreams and addiction by Felice Francescut

Tape 27B Day 9/Cam1 Marion on black - "Dreams"

Tape 27C Day 9/Cam 1 Marion on black - "Dreams"

Tape 28 Day 9/Cam 1 Dreams - Int. forest

Tape 29 Day 9/Cam 1 Dreams - Int. forest

Tape 30 Day 9/Cam 1 Dreams - Int. forest

Box WOODMAN 125

Bly and Woodman Bookworm 1998 November 23

Physical Description: 1 cassette

Scope and Content Note

Michael Silverblatt interviews Robert Bly and Marion Woodman about their book The Maiden King.

Note

Bookworm with Michael Silverblatt, KCRW

Box WOODMAN 135

Conversations with Remarkable People: Marion Woodman 2000

Physical Description: 3 VHS cassettes

Scope and Content Note

Wisdom Television; 47:45 mins

Each VHS has different date but the same running time: 10/27/2000, 11/02/2000, 11/08/2000

Marion Woodman 2015 accrual

Box WOODMAN 137

Conversations with Remarkable People with Marion Woodman

Physical Description: 1 VHS cassette

Scope and Content Note

Wisdom Media

Box WOODMAN 131

Dancing in the Flames: the dark feminine in the trasnformation of the world; Marion Woodman and Andrew Harvey 2006 December 1

Physical Description: 1 DVD

Scope and Content Note

from the opening day of the Sacred Wisdom Centre, University of Guelph, Canada; 128 mins

Box WOODMAN 124

Horoscope Reading by Phone by Wendy Ashley 1992 March 17

Physical Description: 1 cassette

Scope and Content Note

Mythic Astrology Reading for Marion Woodman; "A Horoscope myth + cycles"-tape label

Box WOODMAN 139

Interview with Marion Woodman, Robert Bly, John Simpson, and Tony Slattery hosted by Ruby Wax 1999 September

Physical Description: 1 VHS cassette

Scope and Content Note

39 mins; BBC, London, England

TV show recorded at a dining table discussing topics such as soul, death, and addiction.

Marion Woodman 2015 accrual

Box WOODMAN 125

Jane Wheelwright undated

Physical Description: 1 cassette

Scope and Content Note

Marion Woodman records herself speaking with Jane Wheelwright about Emma Jung and Toni Wolff

Box WOODMAN 131

Life (part 2): Language of Aging 2007 July 2

Physical Description: 1 DVD

Scope and Content Note

Episode #108; segment with Marion speaking with David Greenberger about "The Crown of Age"; 26 mins; Twin Cities Public Television

Box WOODMAN 131

Malidoma Some 2008 February 12

Physical Description: 1 CD

Scope and Content Note

spiritual reading of Marion Woodman by Malidoma Some

47 mins.

Marion Woodman 2015 accrual

Box WOODMAN 131

Marie-Louise von Franz: Marion Woodman interviewer

Physical Description: 1 CD

Marion Woodman 2015 accrual

Box WOODMAN 124

Marion and Priscilla 1988

98

Physical Description: 1 cassette

Scope and Content Note

Astrological chart reading

Box WOODMAN 125

Marion and Ross to Quint

Physical Description: 1 cassette

Scope and Content Note

talking to Quint about the visceral, mythology, Perseus/ Medusa, metaphorical body, psychoid archetype

Note

Spine has hand written "healing tape"

Box WOODMAN 131

Marion Woodman interview by Kris Steinnes 2012 July 24

Physical Description: 1 DVD

Box WOODMAN 131

Marion Woodman interviews Barbara Hannah, Werner Engel

Physical Description: 1 CD

Scope and Content Note

Hannah Interview 46:14 mins; Engel interview 18:05 mins

Note

RESTRICTED

Box WOODMAN 131

Marion Woodman interviews Jane Wheelright, Ruth Frey

Physical Description: 1 CD

Scope and Content Note

Wheelwright interview 43:17 mins; Frey interview 24:17 mins

Note

RESTRICTED

Box WOODMAN 131

Marion Woodman interviews Marie Louise von Franz, James Kirsch

Physical Description: 1 CD

Scope and Content Note

von Franz interview 53:06 mins, Kirsch interview 15:08 mins

Note

RESTRICTED

Box WOODMAN 131

Marion Woodman interviews Edith Wallace, Bill Kennedy 1

Physical Description: 1 CD

Scope and Content Note

Wallace interview 29:31 mins, Kennedy interview 43:07 mins

Note

RESTRICTED

Box WOODMAN 131

Marion Woodman interviews Bill Kennedy 2

Physical Description: 1 CD

Scope and Content Note

65:37 mins

Note

RESTRICTED

Box WOODMAN 125

Miss Hannah, Ross and I

Scope and Content Note

Ross Woodman speaking on anima

Marion Woodman and Barbara Hannah discussing Emma Jung, Toni Wolff, and more

Box WOODMAN 137

Pamela Wallin and Company, Guest Marion Woodman 2000 December 24

Physical Description: 1 VHS cassette

Scope and Content Note

Pamela Wallin and Company, Talk TV, hosted by Pamela Wallin; 28 mins

Blank for a few minutes after initial introduction, starts at approximate 3 minute point

Friday, December 24, 1999 Guest: Marion Woodman Topic: Jung at Heart! Produced by Wendy Bryan One of Canada's most famous Jungian analysts joins us on the program. Marion Woodman is an alumnus of the famous C.G. Jung Institute in Switzerland and a leading force in the popularizing of Carl Jung's theories on the unconscious and the interpretation of dreams in North America.

Box WOODMAN 125

Ross and I undated

Physical Description: 1 cassette

Scope and Content Note

Marion and Ross conversation includes discussion of "The man she never married"

Note

Cassette spine reads : A) Vollenweider B) Celtic Harp.

Box WOODMAN 137

Seekers’ Dialogue: Marion Woodman "Awakening Desire" undated

Physical Description: 2 VHS set

Scope and Content Note

Labelled Tape 1 and Tape 2

Box WOODMAN 124

Underworld Journey: Exploring Voice and Relationships in the Feminine with Marion Woodman and Carol Gilligan 1995

Physical Description: 5 cassettes

Scope and Content Note

Penny Price interviews Marion Woodman on conscious femininity. Published in Rhinebeck, NY by Omega

Box WOODMAN 124

Wendy Ashley 1993 December 12

Physical Description: 1 cassette

Scope and Content Note

Peaks Island, ME; "Mythic Astrology" reading for Marion Woodman

Box WOODMAN 124

Wendy Ashley 1994 November 5

Physical Description: 2 cassettes

Scope and Content Note

astrological reading for Marion Woodman

Box WOODMAN 131

Woodman-Harvey Film

Physical Description: 1 DVD

Scope and Content Note

108

Dancing in the Flames; disc unlabelled; version has film/time stamps

Box WOODMAN 131

[Marion Woodman and the Conscious Feminine] untitled discs 2005-2006

Physical Description: 13 DVD set

Scope and Content Note

uncut footage from film; Interview by Marlene Schiwy

missing "Tape 1"

"Tape 6" is Marlene Schiwy without Marion; "Tape 12": Ross Woodman joins interview; "Tape 13": filmed photographs of Marion for editing into final film

Lectures

Box WOODMAN 131

Addicts in an Ocean of Addiction 2005

Physical Description: 2 CDs

Scope and Content Note

Marion Woodman Foundation; MWF25-300; Conference Recordings

Box WOODMAN 125
110

Addiction and Sacred Emptiness volume one and two 1989

Physical Description: 2 audio cassettes

Scope and Content Note

Sounds True Recordings; 90 mins each; Topics include food, rituals, feminine archetypes, abandonment of self

Note

2 copies of each volume

Box WOODMAN 134

Addictions and Their Shadow 2001 December 3-9

Physical Description: 8 cassette boxset

Scope and Content Note

Marion Woodman’s lecture from The Psychology of Health, Immunity and Disease Conference held by the National Institute for the Clinical Application of Behavioral Medicine; NICABM Recordings

Marion Woodman 2015 accrual

Box WOODMAN 125

Addiction Conference

Physical Description: 1 cassette

Scope and Content Note

Los Angeles; Marion Woodman with Barbara [Hannah?] ; Wrestling with God - Beginning lecture with Julian White; " #6 - Marion Woodman"-cassette label

Box WOODMAN 124

Addiction to Perfection - Indianapolis 1984

Physical Description: 1 cassette

Scope and Content Note

Indianapolis, Indiana; topics include symbol, masculine/feminine, imperfection, and wholeness

Box WOODMAN 125

Birth, Body, and Soul 1991 July 18-21

Physical Description: 1 cassette

Scope and Content Note

5th Int’l Congress of the Pre and Peri-Natal Psychology Assc. Of North America, Atlanta, GA

Topics include the Influences of physical body on the soul

Sounds True Recordings

Note

"PB-11"

Box WOODMAN 137

Bringing Balance to the World 2003 May

Physical Description: 1 VHS cassette

Scope and Content Note

Omega Institute Presents Women and Power

Tape #4 with Marion Woodman; recorded live

no case

Box WOODMAN 124

Chaos or Creativity 1990 March 30

Physical Description: 2 cassettes

Scope and Content Note

CG Jung Institute, San Francisco, CA.

Box WOODMAN 133

Coleman in Canada: The Passion and Poetry of Rumi 2007 June 30

Physical Description: 1 DVD

Scope and Content Note

Coleman Barks with David Darling, Marcus Wise and guest appearance by Marion Woodman

2 copies; unopened

Sacred Wisdom Centre, Guleph, Ontario

Marion Woodman 2015 accrual

Box WOODMAN 124

Conscious Feminity: Mother, Virgin, Crone 1988 July

Physical Description: 2 cassettes

Scope and Content Note

Multiple Realities- The Association for Humanistic Psychology 26th annual meeting; tape 1 of 2 only; AHP88

Box WOODMAN 124

Demon Lover - Marion Woodman with Jill Mellick undated

Physical Description: 1 cassette

Scope and Content Note

60 mins; First cut; Cassette spine titled " Emily Dickinson - Jill & Marion - Rough cut"

Box WOODMAN 124

Demon Lover

Physical Description: 1 cassette

Scope and Content Note

Speaking on Emily Dickinson and archetypes (copy)

Box WOODMAN 131

Dreams: Language of the Soul 2007

Physical Description: 3 CD set

Scope and Content Note

Symbols of inner world such as Black Madonna and other collective patterns and intepretations of dream images.; Marion Woodman Foundation, Toronto, Canada; Marion Woodman Special Edition Lectures; 180 mins

Box WOODMAN 124

Emily Dickinson and the Demon Lover 1993

Physical Description: 1 cassette

Scope and Content Note

Sounds True; 65 mins; 3 copies

Box WOODMAN 125

Fire Above, Fire Below 1984 October 28

Physical Description: 1 cassette

Scope and Content Note

Astrology Society, Toronto; India,

Topics include astrology, initiation rites as patterns of healing, wholeness

Box WOODMAN 125

From the Heart of New York: New York Open Center 10th Anniversay Sampler tape 1994

Physical Description: 1 cassette

Scope and Content Note

Sound Horizons, New York, NY; featuring exerpts from Marion Woodman’s "The Addiction to Perfection Workshop". Excerpts from others include Thich Nhat Hahn, Robert Bly, James Hillman, Gloria Steinem and Thomas Moore

Box WOODMAN 124

Holding the Tension of the Opposites

Physical Description: 1 cassette

Scope and Content Note

Women’s Psychospiritual Development; Tape 2 only

Box WOODMAN 124

Insights ’80: "On Relationships" 1980

Physical Description: 2 cassettes

Scope and Content Note

speech in Toronto

Box WOODMAN 121

Journey Into Wholeness cassette tapes

Scope and Content Note

Audio lectures from various Journey into Wholeness Conferences

5 CD copies available for use.

Photocopy of "Audio Tapes & CDs of Conferences and Seminars 1978-2005, Woodman list

Box WOODMAN 121

"The Wounded Feeling Function" Discussion with Marion Woodman and Robert Johnson 1987 November 11

Physical Description: set of 2 audio cassettes

Alternative Form of Materials Available

Compact disc copy located in WOODMAN 101 Audio available for use.

Note

1 set, stamped "Master Tape"; 1 copy of cassette 1.

Box WOODMAN 121

Chrysalis - Empowered 1987 April 2

Physical Description: One compact disc

Note

2 copies available

Box WOODMAN 121

Chrysalis: Embodied, Empowered, Encountered 1984 May 7-11

Physical Description: Set of Three audio cassettes

Alternative Form of Materials Available

Compact disc copy of "Chrysalis - Embodied" and "Chrysalis - Empowered" located in WOODMAN 101 Audio available for use.

Note

Three cassette set labeled "Master Tapes"; 1 additional copy each of "Embodied" and "Encountered"

Box WOODMAN 121

Dialogue with Alan Jones and Marion Woodman 1987

Physical Description: Set of 2 audio cassettes

Alternative Form of Materials Available

Compact disc copy located in WOODMAN 101 Audio available for use.

Box WOODMAN 121

Symbol as Connector Between Psyche and Soma 2001

Physical Description: Set of 2 audio cassettes

Scope and Content Note

Lecture on archetypal Feminine and more at Christian based conference interested in Jungian concepts.

Note

1 complete set with digital file labels; 1 additional copy of part 2

Box WOODMAN 134

Symbol as Connector Between Psyche and Soma 2001

Physical Description: 2 cassettes

Scope and Content Note

Journey into Wholeness, Balsam Grove, NC

Marion Woodman 2015 accrual

Note

Cassettes are housed in the case for The Psychology of Health, Immunity and Disease Conference case from December 3 - 9 2001

Box WOODMAN 121

The Battered Grail 1987 May 11-15

Physical Description: Set of 2 audio cassettes

Alternative Form of Materials Available

Compact disc copy located in WOODMAN 101 audio available for use.

Note

1 complete set; 1 copy Part I, Gold series; 1 copy Part II stamped "Master Tape"

Box WOODMAN 121

The Wounded Feeling Function Dialogue: Robert Johnson and Marion Woodman 1987 November 12

Physical Description: One audio cassette

Alternative Form of Materials Available

Compact disc copy located in WOODMAN 101 Audio available for use.

Note

1 copy stamped "Master Tape

Box WOODMAN 124

King Lear as an Image in Eldering

Physical Description: 1 cassette

Scope and Content Note

Rough edit

M. Woodman - Story

Physical Description: 1 cassette

Scope and Content Note

Santa Barbara, CA; "Jane & Arthur" written and read by Woodman, "Story written to demonstrate Father and Daughter, Mother and Son’s connection" , Robert Johnson is mentioned and may be on tape

Box WOODMAN 131

Marion Woodman - Chaos or Creativity? 1990

Physical Description: 2 CD set

Scope and Content Note

Oral Tradition Archives, Pacific Grove, CA; 45 mins

Box WOODMAN 124

Marion Woodman - Wisdom Network 2002

Physical Description: 1 cassette

Box WOODMAN 137

Marion Woodman - Women and Power Conference 2004 September

Physical Description: 1 VHS cassette

Scope and Content Note

130

Omega Institute

Box WOODMAN 123

Marion Woodman Lectures on dreams, illness, transformation and gender

Scope and Content Note

Abraxas; 1996 September 4; 1 cassette; Lecture 4

Abraxas; 1996 September 5; 2 cassettes; Lecture 5

Abraxas; 1996 September 6; 1 cassette; Lecture 6

Abraxas; 1994?; 1 cassette; Tape 2

Abraxas; 1996 September 1; 1 cassette; Lecture 1; Topics include dreams, patriarchy and feminine/masculine

Abraxas; 1996 September 2; 1 cassette; Lecture 2 on dreams and archetype

Abraxas; 1996 September 3; 2 cassettes; Lecture 3 on dreams and archetype

Bone, Dying into Life; 2000 October 5; 1 cassette; Oregon Friends of C.G. Jung, Lake Oswego, OR’ "Portland book tour lecture"

Chrysalis; 1984; 1 cassette; C.G. Jung Institute, Chicago; Exploration of body/spirit relationship

The Crown of Age; 2002; 2 cassettes; Sounds True; 147 mins.

Deep to the Bone; 2001; 1 cassette; New Dimensions on Tapes

Eating Disorders from a Jungian Perspective; 1986 April 30; 2 cassettes; Rochester, NY

The Gift Half Understood; 1991; 1 cassette; Logan Audio Publishing; 2 copies

Marion Woodman; 1993 April 2-4; 1 cassette; Presented at 4th annual Fe Lecture series in Analytic Psycholog, Texas A &M University, College Station, TX; spine: "Embodiment-Conference-MW Chicago?"

The Myth of "Ms"; 1982; 1 cassette; C.G. Jung Foundation of Ontario

Rolling Away the Stone; 1990; 1 cassette; Sounds True Recording; 90 mins; topics include dreams, addiction, illness, Black Madonna and more

Sitting at the Well; 6 cassettes; F066; Copies from original S.A.T.W. recording; "Workshops-1996"

Women of Wisdom; 1995 February 20; 2 cassettes; Seattle Unity Church

"Woodman 91st St Y addiction 1 tape only"; 92nd St YMCA in New York; (Addiction to Perfection?)

Marion Woodman

Box WOODMAN 124

Marion Woodman lecture on Emily Dickinson

Physical Description: 1 cassette

Scope and Content Note

lecture given by Marion Woodman looking at the poetry of Emily Dickinson

Box WOODMAN 131

Marion Woodman Seminar on the Feminine 2008 September 6

Physical Description: 1 DVD

Scope and Content Note

Documentation by Ingela Romare; Einsiedeln, Switzerland

Box WOODMAN 131

Marion Woodman Special Edition Lectures 2007

Physical Description: 13 CD set

Scope and Content Note

Sitting by the Well, 6 discs; Dreams: Language of the Soul, 3 discs; Holding the Tension of Opposites, 1 disc; Emily Dickinson and the Demon Lover, 1 disc; Rolling Away the Stone, 2 discs; Marion Woodman Foundation, Toronto, Canada

Box WOODMAN 131

Marion Woodman Special Edition Lectures duplications

Physical Description: 16 CDs

Scope and Content Note

CDs duplicated from cassette tapes.

Includes Holding the Tension of the Opposites (1 CD), The Stillness Shall Be Dancing (4 CDs), Sitting by the Well (8 CDs), Dreams: Language of the Soul (3 CDs)

Marion Woodman 2015 accrual

Box WOODMAN 125

Marion Woodman Tape #2 1993 April 2- 4

Physical Description: 1 cassette

Scope and Content Note

Presented at 4th annual Fe Lecture series in Analytic Psychology, Texas AM University, College Station, TX

Note

Tape 2

casette spine handwritten "Fem and Relationships, Chicago?"

Box WOODMAN 125

Marion Woodman Writer’s Development [Waking Up With Whom] 1994 October 11

Physical Description: 1 cassette

Scope and Content Note

Toronto; Marion Woodman’s tack before writer’s development fund; Merle Shain Memorial lecture

Intro by Marci MacDonald

Box WOODMAN 137

Psychosocial Oncology Rounds: To Cure and to Heal 1994 October 6

Physical Description: 1 VHS cassette

Scope and Content Note

"Marion Woodman, PhD" dub; 70 mins

Box WOODMAN 136

Psychotherapy and Spirituality Conference with Marion Woodman 1994 May 2 - 8

Physical Description: 2 VHS cassettes

Scope and Content Note

Kripalu Center; 1st annual Kripalu conference on psychotherapy and spirituality

Marion Woodman 2015 accrual

Box WOODMAN 124

Revisioning Femininity 1990 June

Physical Description: 1 cassette

Scope and Content Note

138

Toronto National Conference of Sisters; "Tape #6"; Refounding Conference

Box WOODMAN 124

Seva Presents… Marion Woodman lecture 1992 Septemeber 18

Physical Description: 1 cassette

Scope and Content Note

Vancouver, B.C.

Box WOODMAN 134

Sitting by the Well 1998

Physical Description: 6 CD set

Scope and Content Note

Bringing the feminine to consciousness through language, dreams, and metaphor; unopened; Published by Sounds True; 435 mins

Marion Woodman 2015 accrual

Box WOODMAN 131

The Evolution of Psychotherapy: Handout CD 2005

Physical Description: 1 CD-ROM

Scope and Content Note

Handouts from speakers at the conference which included Marion Woodman.

Marion Woodman 2015 accrual

Box WOODMAN 124

The Soul in Exile 1987

Physical Description: 1 cassette

Scope and Content Note

CG Jung Institute, Chicago, IL.; # 239; Seeks ecognition for culture to see the body’s need to be home for the soul

Box WOODMAN 124

The Stillness Shall be the Dancing - Texas A and M

Physical Description: 2 cassettes

Box WOODMAN 124

The Stillness Shall be the Dancing: feminine and masculine in emerging balance 1994

Physical Description: 2 cassettes

Scope and Content Note

Texas A &M University Press; topic include Great Mother and Great Father, revolution, and resolution

Box WOODMAN 131

Virgin and Puer on Their Way to the Inner Marriage 2007

Physical Description: 2 CD set

Scope and Content Note

Marion Woodman at Pacifica Graduate Institute

Box WOODMAN 131

Virgin and Puer: confronting the feminine together 2007

Physical Description: 1 CD

Scope and Content Note

Disc 1 of 2; Marion Woodman at Pacifica Graduate Institute

Box WOODMAN 131

Women and; Power 2004 : Our Time to Lead 2004

Physical Description: 12 CD set

Scope and Content Note

Iyanla Vanzant: This is About YOU!; Eve Ensler: Women, Power and Wholeness; Gloria Steinem: New leaps of Consciousness; Marion Woodman: Women, Power and Soul; Panel: The Good Body with Eve Ensler; Sister Joan Chittister: Women, Power, and Peace; Johnnetta Cole: The Power of Diversity; Eve Ensler interviews Pat Mitchell and Carole Black: Women and the Media; Eve Ensler interviews Sally Field; Eve Ensler interviews Julia Stiles: The Next Wave of Powerful Women; The Vagina Warrior Panel: Activist Voices from Around the World; Jane Fonda: The New Feminism

Omega Media Works, Rhinebeck, New York.

Marion Woodman 2015 accrual

Box WOODMAN 125

Women and Power - Bringing Balance to the World 2003 May

Physical Description: 1 cassette

Scope and Content Note

Omega, Rhinebech, NY

Keynote: Marion Woodman

Note

Tape 5

Box WOODMAN 125

Women’s Alliance 1991

Physical Description: 1 cassette

Scope and Content Note

Berkeley, CA

Topics include genocide, patriarchy, dreams, feminine principle, moon consciousness

Box WOODMAN 124

Workshop 1998 February 15

Physical Description: 4 cassettes

Scope and Content Note

90 mins each

Works About Marion Woodman

Box WOODMAN 134

Blossoms Bloom in the Fire: A Tribute to Marion Woodman 2006

Physical Description: 11 CD boxset

Scope and Content Note

The New Neuroscience of Creativity, Brain Growth, Healing in Art and Psychotherapy with Ernest Rossi - 2 CDs; Invocation/Welcome/Blossoms in the Fire with Maren Hansen, Stephen Aizenstat, Marion Woodman - 2 CDS; Endings in their Beginnings with Ross Woodman - 2 CDs; Sophia in the Therapy Room: Marion Woodman's Influence on my Practice of Psychotherapy with Hedrika de Vries - 1 CD; The current and future evolution of human consciousness: a new center for Jungian psychology? with Marion Woodman and Ernst Rossi - 1 CD; Encountering Marion Woodman and Soul's Body with Joan Chodorow - 1 CD; The Nobility of the Feeling Function with Robert Johnson; Closing/Tribute/Ceremony with Stephen Aizenstat et al - 1 CD

Pacifica Graduate Institute, Carpinteria, CA

2 copies

copy 2 missing disc 2 of 2 of Ross Woodman’s presentation

Marion Woodman 2015 accrual

Box WOODMAN 131

Dying Into Life: Writer Actor Interface 2007 December 21

Physical Description: 2 CD set

Scope and Content Note

A play adapted from the book by Marion Woodman by Bert Axel Anderson; audio files only; second disc labelled "Act 2"

Marion Woodman 2015 accrual

Box WOODMAN 131

Presence, Paradox & Process by Alana Ruben Free 2007 October 18

Physical Description: 1 DVD

Scope and Content Note

"Presentation of Marion Woodman’s work"; 20 mins; York University

Box WOODMAN 134

Sophia in the Therapy Room: Marion Woodman’s Influence on My Practice of Psychotherapy by Hendrika de Vries 2006

Physical Description: 1 CD

Scope and Content Note

from Blossoms Bloom in the Fire: a tribute to Marion Woodman; PGI26-304

Marion Woodman 2015 accrual

Box WOODMAN 124

[Janice Clay Rollins speaks about Marion’s influence on her]

Note

Case spine labelled "Alpha Relation System Program 1 - Deep Relaxation"

Cassette labelled "University of Toronto 2007"; Side A cuts in and out with other recordings

Box WOODMAN 122

Works featuring Marion Woodman

Scope and Content Note

Leaving My Father’s House: a journey to conscious femininity (2 cass; sealed)

The Crown of Age: the rewards of conscious aging (2 cass; sealed)

Master CDs including Loss of the Feminine 11/13/1979 (2 discs), Insights ’80 (1 disc), Demon Lover 5/12/1980 (2 discs), Creativity in Women 2/16/1981 (2 discs), Obesity and Anorexia Nervosa 5/6/1981 (2 discs), The Myth of ’Ms.’ 4/5/1982 (2 discs)

Master CDs including Piercing the Heart: Rape and Rebirth 2/14/1983 (2 discs), The Chrysalis 1/16/1984 (2 discs), The Addictive Personality 2/10/1984 (1 disc), Chrysalis - Encountered 5/11/1984 (1 disc),

Box WOODMAN 122

Being Psychological in a Non-Psychological Age 1999 March 25

Physical Description: 1 audio cassette

Scope and Content Note

Marion Woodman Benefit at C.G. Jung Center of Houston

Alternative Form of Materials Available

Compact disc copy located in WOODMAN 102 Audio available for use.

Note

1 cassette

Box WOODMAN 122

Dreams: Language of the Soul volume 1 & 2 1990

Physical Description: Set of Two audio cassettes; 90 mins each

Scope and Content Note

Interview with Marion Woodman on her views of dreams, their symbology, and the unconscious knowledge they represent.

Sounds True Recordings

Box WOODMAN 122

DVD of "Appointment With the Wise Old Dog: Dream Images in a Time of Crisis" 1998

Physical Description: 1 DVD; 30 mins.

Scope and Content Note

Documentary on David Blum and how drawings of his dream images helped him cope with illness.

Note

1 DVD

Box WOODMAN 122

DVD of "Marion Woodman: Dancing in the Flames" A Film by Adam Greydon Reid 2009

Physical Description: 1 DVD; 83 mins

Box WOODMAN 122

How to Find the Person I Am 1987 April 2

Physical Description: One audio cassette; 38 mins

Scope and Content Note

"A Taste of Jung" Benefit Luncheon at Houston Country Club

Introduction by Carolyn Grant Fay

Box WOODMAN 122

Marion Woodman Q+A with Toni D’Anca and Steve Aizenstat 2004 February 20

Physical Description: Se of Two audio cassettes

Scope and Content Note

Lecture given at Pacifica Graduate Institute

Box WOODMAN 122

Rolling Away the Stone 1990

Physical Description: 1 audio cassette

Alternative Form of Materials Available

Compact disc copy located in WOODMAN 102 Audio available for use.

Box WOODMAN 122

Special Edition Lecture Series 2007

Physical Description: 11 discs

Scope and Content Note

Sitting by the Well (6 discs)

Dreams: Language of the Soul (3 discs)

Rolling Away the Stone (2 discs)

Note

13 disc set with two titles missing

Box WOODMAN 122

The Inner Marriage: A New Paradigm 2004 February 20

Physical Description: Set of Two audio cassettes

Scope and Content Note

Lecture given at Pacifica Graduate Institute

Box WOODMAN 122

The Stillness Shall Be the Dancing: Feminine and Masculine in Emerging Balance 1994

Physical Description: Set of Two audio cassettes; 3 hours

Scope and Content Note

Texas A &M University Press

Topics include Archaic Blueprint of The Great Mother and Great Father, Revolution or Resolution, Evolving toward a new Ethos

Note

3 sets; 2 of the 3 are sealed.

Box WOODMAN 122

Virgin and Puer on Their Way to the Inner Marriage 2007

Physical Description: Set of Three compact discs

Scope and Content Note

Lecture given at Pacifica Graduate Institute

Box WOODMAN 122

Virgin and Puer: Confronting the Feminine Together 2007

Physical Description: Set of Two compact discs

Scope and Content Note

Lecture given at Pacifica Graduate Institute

Works by Others

Box WOODMAN 131

Adventures of Huckleberry Finn by Mark Twain. Chapters 1 - 6

Physical Description: 1 CD

Scope and Content Note

Book on CD; 74 mins.

unknown female reader

Marion Woodman 2015 accrual

Box WOODMAN 128

Dr. Williams 2001 February 16

Physical Description: 1 cassette

Scope and Content Note

Reading for Barbara, channeled by Bart Smit

Films and Video Presentations

Box WOODMAN 137

"The Good Body Panel" 2004 September

Physical Description: 1 VHS cassette

Scope and Content Note

Omega Institute Presents Women & Power Conference

Box WOODMAN 139

A Gathering of Men: Robert Bly with Bill Moyers 1990

Physical Description: 1 VHS cassette

Marion Woodman 2015 accrual

Box WOODMAN 133

A Sense of the Sacred: A Portrait of Helen M. Luke plus a tribute by Peter Brook 2008

Physical Description: 1 DVD

Scope and Content Note

Applefarm Community Production; 75 mins; Introduced by Thomas Moore with Peter Brook, Robert Johnson, Laurens ven der Post

Box WOODMAN 139

A Woman scorned: The Betty Broderick Story 1992

Physical Description: 1 VHS cassette

Scope and Content Note

Olympics documentary recorded from City TV.

Title on case states "Road to Avonlea April 5/92"

Marion Woodman 2015 accrual

Box WOODMAN 138

Anais Observed: Portrait of a Woman as an Artist 1999

Physical Description: 1 VHS cassette

Scope and Content Note

60 mins; Mystic Fire Video

Marion Woodman 2015 accrual

Box WOODMAN 133

Anchored in the Heart: Redeeming the Dark Feminine a presentation by Karlyn M. Ward 2006

Physical Description: 2 DVDS

Scope and Content Note

Creating Images; Part 1 and 2; Presentation examines feminine figures of archetypal transformation, including Mary Magdalene, Isis and Sophia; 190 mins

Box WOODMAN 133

Andrew Harvey, Sacred Activism 2005

Physical Description: 1 DVD

Scope and Content Note

Great Minds the series; Hartley Film Foundation, Westport, CT; 66 misn

Box WOODMAN 133

Appointment with the Wise Old Dog: Dream Images in a Time of Crisis 1998

Physical Description: 1 DVD

Scope and Content Note

David Blum’s documentary about inner figures from dreams, spiritual guides, music of Mozart and Beethoven and more; introduction by Yo-Yo Ma; 29 mins; 6 copies, 5 unopened

Box WOODMAN 136

Appointment with the Wise Old Dog 1998

Physical Description: 1 VHS cassette

Scope and Content Note

Dream Images in a Time of Crisis with David Blum with an Introduction by Yo-Yo Ma; 28 mins; Musician and artist dying of cancer shares inner world of dreams and images he created, with a deep reverence for his private psychological life rooted in depth psychology

Box WOODMAN 139

Artist of the Soul: C G Jung 1998 September 1

Physical Description: 1 VHS cassette

Scope and Content Note

Mystic Fire Video; duplication, not original publication

Marion Woodman 2015 accrual

Box WOODMAN 139

At the Threshold 1996

Physical Description: 1 VHS cassette

Scope and Content Note

C.G. Jung Educational Center of Houston, TX.

Documenary of Carolyn Grant Fey, "A journey to the sacred through the integration of Jungian psychology and the expressive arts with Carolyn Grant Fay"; a documentary on a Jungian analyst who’s method fo dance therapy is based on Jung’s active imagination;

Marion Woodman wrote an excerpt for the back cover.

Marion Woodman 2015 accrual

Box WOODMAN 133

At the Threshold: a journey to the sacred through the integration of Jungian psychology and the expressive arts with Carolyn Grant Fay 1996

Physical Description: 1 DVD

Scope and Content Note

The Jung Center, Houston, TX; Documentary profiling the life and work of Carolyn Grant Fay

Box WOODMAN 133

Athens 2004 (Greek) 2004

Physical Description: 4 DVD boxset

Language of Material: Material is in Greek, Modern (1453-)

Scope and Content Note

International Olympic Committee; Opening ceremony, Official Highlights, Greek Highlights, Closing Ceremony; includes booklet on Olympics (in Greek)

Box WOODMAN 137

Atrial Fibration undated

Physical Description: 1 VHS cassette

Scope and Content Note

American Heart Association

Box WOODMAN 138

Blake - The Marriage of Heaven and Hell 1984

Physical Description: 1 VHS cassette

Scope and Content Note

29 mins

The Swedenborg Foundation presents a docudrama on William Blake starring Anne Baxter and George Rose

Marion Woodman 2015 accrual

Box WOODMAN 138

Camille Claudel 1989

Physical Description: 1 VHS cassette

Scope and Content Note

149 mins; Orion Home Video

A film by Bruno Nuytten; Starring Isabelle Adjani and Gerard Depardieu

Dramatic depiction of Rodin and Camille Claudel’s relationship

Marion Woodman 2015 accrual

Box WOODMAN 138

Cancer as a Turning Point, From Surviving to Thriving undated

172

Physical Description: 1 VHS cassette

Scope and Content Note

11 mins; Healing Journeys

Includes brief excerpts from Jean Shinoda Bolen, M.D., Bri Maya Tawari , Rachel Naomi Remen, M.D., and Michael Lerner, Ph.D.

Marion Woodman 2015 accrual

Box WOODMAN 131

Causality in Buddhism and Quantum Mechanics with His Holiness the Dalai Lama and Dr. Victor Mansfield - 2008 April 23

Physical Description: 1 DVD

Scope and Content Note

Colgate University, Hamilton, NY; 36 mins

Box WOODMAN 133

Cirque Du Soleil presents Dralion 2000

Physical Description: 1 DVD

Scope and Content Note

89 mins

Box WOODMAN 135

Conversations with Remarkable People: Mother Dolores Hart 2000 May 11

Physical Description: 1 VHS cassette

Scope and Content Note

Wisdom Television; 47:45 mins

Marion Woodman 2015 accrual

Box WOODMAN 135

Conversations with Remarkable People: Father Thomas Keating 1999 September 21

Physical Description: 1 VHS cassette

Scope and Content Note

Wisdom Television; 57:30 mins

Marion Woodman 2015 accrual

Box WOODMAN 135

Conversations with Remarkable People: Robert Bly 2000 March 24

Physical Description: 1 VHS cassette

Scope and Content Note

Wisdom Television; 47:53 mins

Marion Woodman 2015 accrual

Box WOODMAN 136

Cultivating the Art of Consciousness 1992

Physical Description: 1 VHS cassette

Scope and Content Note

Kripalu, Lenox, MA; Filmed May 31, 1991; Capturing the Spirit of Yoga with Gurudev/Yogi Amrit Desai; 90 mins; The relationship between Kripalu Yoga and consciousness; includes handwritten content note by Marion

Box WOODMAN 136

Emily Carr "Little Old Lady on the Edge of Nowhere"

Physical Description: 1 VHS cassette

Scope and Content Note

Canadian Broadcasting Co, Directed by Nancy Ryley; Narrated by Kate Reid, Produced and Directed by Nancy Ryley; documentary on Canadian painter

Box WOODMAN 133

European Leadership Programme 2006 March

Physical Description: 1 DVD

Scope and Content Note

Grimstone; 2 copies; a personal momento for participants in the European Leadership Programme at Grimstone. Includes photographs and video clips; each copy includes lyrics to songs and a personal note to Marion from Punita Miranda; 66 mins

Box WOODMAN 138

Exerflex Balls undated

Physical Description: 1 VHS cassette

Scope and Content Note

178

Instructional Video

Marion Woodman 2015 accrual

Box WOODMAN 139

Faith Hope and Love: a film trilogy by Ingela Romare 2006

Physical Description: 1 VHS

Scope and Content Note

Myt & Bild, Sweden

Part 1: On Faith (59 mins), Part 2: On Hope (53 mins), Part 3: On Love (57 mins); Features segments with C.G. Jung, Maria del Carmen Figuerido, Immaculee Mukamugema, the Dalai Lama, and Maiti Girtanner

Marion Woodman 2015 accrual

Note

removed letter from Ingela Romare and photograph (Ingela?) from VHS case.

Box WOODMAN 131

Fein MultiMaster - The Universal System for Interior Work and Renovation 2007

Physical Description: 1 DVD

Scope and Content Note

Fein Power tools, Germany

Box WOODMAN 133

Feminine Mysticism in Art: Artists Envisioning the Divine 2008

Physical Description: 1 DVD

Scope and Content Note

New Paradigm Publishing, Medford, OR.; Slide show of transcendental art by over fifty contemporary artists from an assortment of spiritual traditions; 110 mins.

Box WOODMAN 139

Fonteyn and Nureyev: The Perfect Partnership 1985

Physical Description: 1 VHS cassette

Scope and Content Note

89 mins; Kultur

A visual biography of the ballet duo with behind-the-scenes footage and excerpts from Romeo & Juliet, Sleeping Beauty, and Lucifer included.

Marion Woodman 2015 accrual

Box WOODMAN 133

Gurdjieff - Georgi Ivanovitch 2005

Physical Description: 1 DVD

Scope and Content Note

Institut G.I. Gurdjieff, Paris, France; The Seekers of Truth 1; one of three films dedicated to the work of G.I. Gurdjieff. This film begins with his early years up to his last days in Paris, as well as others carrying on his teachings; 72 mins.

Box WOODMAN 136

Healing Spirit 1993

Physical Description: 1 VHS cassette

Scope and Content Note

A National Film Board of Canada/Pacific Centre Production; 57 mins; Explores the human journey through life and death, illness and healing.; Director: Hubert Schuurman

Box WOODMAN 139

Hidden Treasures: stories from a great museum 2010

Physical Description: 1 DVD

Scope and Content Note

Alexandra M. Isles, director and producer

Documentary "Filmed inside the Metropolitan Museum of Art in New York, featuring interviews and discussions with many of the museum’s staff - curators, security guards, restorers and educators"

Marion Woodman 2015 accrual

Box WOODMAN 138

I Will Not Forget This, My Friend 2005 September

Physical Description: 1 VHS cassette

Scope and Content Note

Amnon Ben-Yehuda, San Diego, CA

A documentary of a Palmach unit in Israel’s 1948 War of Independence that suffered casualities in the battle for the Nebbi Rusha fortress in Upper Galilee; told via interviews with soldiers and surviving family members.

Marion Woodman 2015 accrual

Box WOODMAN 138

In the Hands of Alchemy: the art and life of Jerry Wennstrom 2001

Physical Description: 1 VHS cassette

Scope and Content Note

47 mins; Parabola Video, NY

Marion Woodman 2015 accrual

Box WOODMAN 137

Joseph Campbell: The Power of Myth I-VI 1988

Physical Description: 1 VHS cassette

Scope and Content Note

Episodes 1 - 4 of Joseph Campbell and the Power of Myth with Bill Moyers filmed at Skywalker Ranch in California

Box WOODMAN 135

Journey of Journeys

Physical Description: 1 VHS cassette

Scope and Content Note

Bruce Barnes Video, Ontario, Canada; 67:30 mins

Acting cameo by Marion Woodman as "the crone"

Bruce C.S. Barnes documentary on dreams, symbols, and integrating inner work

Marion Woodman 2015 accrual

Alternative Form of Materials Available

One additional VHS copy available in WOODMAN Box 137

Box WOODMAN 137

Journey of Journeys

Physical Description: 1 VHS cassette

Scope and Content Note

67 mins; Bruce Barnes Video, Ontario, Canada

with C.S. Barnes

Documentary on dreams, symbols, and integrating inner work with Marion Woodman cameo as "the crone"

Note

One additional VHS copy located in in WOODMAN Box 135

Box WOODMAN 133

Journey of the Universe: an epic story of Cosmic, Earth, and Human Transformations 2011

Physical Description: 1 DVD

Scope and Content Note

Northcutt Productions; unopened

Box WOODMAN 139

Judy Garland Concert undated

Physical Description: 1 VHS cassette

Marion Woodman 2015 accrual

Box WOODMAN 133

Jung, Cosmology, and the transformation of the modern self: a weekend workshop with Richard Tarnas

Physical Description: 3 DVD discs

Scope and Content Note

Depth Video; post-it on back states "belongs to public programs"

Box WOODMAN 133

Letters to a Young Singer: a film about song and psyche by Lena Mandotter 2009

Physical Description: 1 DVD

Scope and Content Note

Lena Mandotter and Kamelot Productions, Sweden; 3 copies of Part 1; 30 mins

Marion Woodman 2015 accrual

Note

Part 2 not yet published as of August 2018

Box WOODMAN 138

Magic Memories on Ice 1990

Physical Description: 1 VHS cassette

Scope and Content Note

90 mins; CBS/Fox Sports, New York, NY

Figure stating routines from popular figure skaters

Marion Woodman 2015 accrual

Box WOODMAN 138

Matter of Heart 1985

Physical Description: 1 VHS cassette

Scope and Content Note

King Video, "The extraordinary journey of C.G. Jung into the soul of man"

Marion Woodman 2015 accrual

Box WOODMAN 138

Mayo Memorial Concert - Dr. William Roen 2000 October 16

Physical Description: 1 VHS cassette

Scope and Content Note

50 mins

Marion Woodman 2015 accrual

Box WOODMAN 133

Meinrad Craighead: Praying with Images 2009

Physical Description: 1 DVD

Scope and Content Note

Documentary followering Craighead’s life of mystical encounters with the Divine Feminine, spiritual and artist journey, and more; Unopened; Resource Center for Women and Ministry in the South; 57 mins

Box WOODMAN 138

Metamorphosis 1995

Physical Description: 1 VHS cassette

Scope and Content Note

80 mins; Mystic Fire Video

Filmed at the Esalen Institute in Big Sur with Rupert Sheldrake, Terence Mckenna, Ralph Abraham.

Marion Woodman 2015 accrual

Box WOODMAN 139

Mother Earth/La Terre Notre Mere 1991

Physical Description: 1 VHS cassette

Language of Material: Material is in English

Scope and Content Note

10 mins; National Film Board of Canda; unopened

Documentary examining threatening forces on earth

Marion Woodman 2015 accrual

Box WOODMAN 133

Mysterium - A Poetic Prayer 2010

Physical Description: 1 DVD-ROM

Scope and Content Note

Antonella Adorisio; Testimonials on Body/Spirit Coniunctio; two letters removed from case (1. from Bruce Barnes 2. from Jane)

Box WOODMAN 133

Old Age: Journey into Simplicity by Helen M. Luke 2011

Physical Description: 3 CD set

Scope and Content Note

The Apple Farm, The Rivers, MI.; Abridged; Discs 1 and 3 only, Disc 2 missing; The Odyssey and The Tempest (Part 2), King Lear, Little Gidding

Box WOODMAN 136

Ozone and the Politics of Medicine: an investigative documentary 1993

Physical Description: 1 VHS cassette

Scope and Content Note

Threshold Film Inc, Vancouver Canada; An investigative documentary about ozone medical treatment set against the background of politics and economics that control the health care system; 30 mins.

Box WOODMAN 138

Potentials - Envisioning the New Millennium 1998

Physical Description: 4 VHS set

Scope and Content Note

Potentials media, Rancho Palos Verdes, CA

Innovators and futurists in conversation with Barbara Max Hubbard; Vol 1 - 4, Guests Include: Barbara Marx Hubbard, Gene Roddenberry, Brugh Joy, Sen. John Vasconcellos, Timothy Leary, Toni and John Lilly, Jerry Pournelle, Alexandra Morton, Ray Bradbury, Marilyn Ferguson, Rev. James Lawson, Lt. Col. Jim Channon, Norman Cousins, Buckminster Fuller, and Willis Harman

Marion Woodman 2015 accrual

Box WOODMAN 133

Return to Eternity: a transformational workshop with Peter Kingsley 2006

Physical Description: 4 CD set

Scope and Content Note

Workshops recorded live; 212 mins; Peter Kingsley, Atlanta, GA and San Rafael

Box WOODMAN 133

Rivers and Tides: working with time 2004

Physical Description: 1 DVD

Scope and Content Note

Andy Goldsworthy; 90 mins.; New Video Group, Inc.

Box WOODMAN 139

Road to Avonlea 1992 April 5

Physical Description: 1 VHS cassette

Scope and Content Note

Recorded from CBC Family Hour

Drama television series with actor Bruce Boa (Marion Woodman’s brother) followed by the film Die Hard 2

Marion Woodman 2015 accrual

Box WOODMAN 138

Romeo and Juliet 1966

Physical Description: 1 VHS cassette

Scope and Content Note

124 mins; Kultur, NJ

The Royal Ballet with Rudolf Nureyev and Margot Fonteyn

Marion Woodman 2015 accrual

Box WOODMAN 133

Rumi: Poet of the Heart 2004

Physical Description: 1 DVD

Scope and Content Note

Magnolia Films, San Anselmo, CA; Live performances and interviews with Coleman Barks including musical performances and speakers such as Michael Meade, Robert Bly, Huston Smith, and others. Narrated by Debra Winger; unopened; 58 mins

Box WOODMAN 133

Rumi: Turning Ecstatic 2005

Physical Description: 1 DVD

Scope and Content Note

Visionary Media, Toronto, Canada; A docudrama on Tina Petrova and the works of Sufi mystic Mevlana Jellaludin Rumi; unopened; 48 mins

Box WOODMAN 133

Sheltered Life 2005

Physical Description: 2 DVD set

Scope and Content Note

Bullrush Pictures, Canada; Documentary on nine inner city kids living in a shelter for homeless youth; directed by Adam Reid; Disc 1: movie, Disc 2: Media Kit; 22 mins

Box WOODMAN 138

Signs Out of Time 2003

Physical Description: 1 VHS cassette

Scope and Content Note

Belili Production

The Story of Archaelogist Marija Gimbutas

Marion Woodman 2015 accrual

Note

inscribed to Marion from Tina

Box WOODMAN 133

Slender Threads: A Conversation with Robert A. Johnson 2002 July

Physical Description: 1 DVD

Scope and Content Note

J Pittman McGhee interviews Robert Johnson; Tremendous Films, 195 mins

Box WOODMAN 139

Suzanne Farrell - Ballet undated

Physical Description: 1 VHS cassette

Marion Woodman 2015 accrual

Box WOODMAN 136

Symbolic Healing - A Personal Story 1990

Physical Description: 1 VHS cassette

Scope and Content Note

Multi-Image Video; Santa Rosa, CA; The personal journey of Suzanne Lovell, Ph.D who used creative imagery to help heal from cancer; 60 mins

Box WOODMAN 139

Tchaikovsky’s Swan Lake 1996

Physical Description: 1 VHS cassette

Scope and Content Note

117 mins; Warner Music Vision

Contemporary re-working of the traditional ballet directed and choreographed by Matthew Bournes

Marion Woodman 2015 accrual

Box WOODMAN 138

The Artist’s Life with David Urban 2005 April 8

Physical Description: 1 VHS cassette

Scope and Content Note

Ticklescratch Productions; Ch. 1 and 2 Stereo Mix

Marion Woodman 2015 accrual

Box WOODMAN 133

The Brain Fitness Program 2007

Physical Description: 1 DVD

Scope and Content Note

PBS Home Video; Explores neuroplasticity and ways to keep the brain healthy; 60 mins

Box WOODMAN 138

The Feminine Unfolding 1991

Physical Description: 1 VHS cassette

Scope and Content Note

48 mins; Transit Media, NJ

An Exploration of Yoga with Angela Farmer

Marion Woodman 2015 accrual

Box WOODMAN 131

The Flowering of Human Consciousness - Eckhart Tolle 2001 March 5

Physical Description: 2 DVD set

Scope and Content Note

Sounds True, Namaste Publishing Inc, La Jolla, CA; Titled "Flowering Consciousness" on discs; reproduction

Box WOODMAN 131

The House Next Door probably 1983

Physical Description: 1 DVD

Scope and Content Note

Preserving and restoring old structures, including public buildings and private homes, in Canada; DVD recorded from VHS; 22 mins.

Box WOODMAN 133

The Jungian Interview Series - Hermann Strobel

Physical Description: 2 DVD set

Scope and Content Note

Disc 1: Interview and lecture, including vignettes of his life as a Jungian, including encounters with Barbara Hannah and Marie Louise von Franz, dreams, active imagination. Disc 2: discussion of David Lean's film Brief Encounter

Box WOODMAN 138

The Magic of the Bolshoi Ballet 1987

Physical Description: 1 VHS cassette

Scope and Content Note

60 mins; Kultur, NJ

Performances from the Russian ballet company from the 1930s - 1980s

Marion Woodman 2015 accrual

Box WOODMAN 133

The Magnificent 16 2005

Physical Description: 1 DVD-ROM

Scope and Content Note

Rebel Eagle Productions, Montreal, Canada; An interactive software program illustrating sixteen personality types based on C.G. Jung and Myers-Briggs.

Box WOODMAN 138

The Messenger: The Story of Joan of Arc 2000

Physical Description: 1 VHS cassette

Scope and Content Note

148 mins; Columbia Pictures, Culver Ciy, CA

starring Milla Jovovich, John Malkovich, Faye Dunaway, and Dustin Hoffman

Marion Woodman 2015 accrual

Box WOODMAN 139

The Ordination of Susan Sims-Smith To the Sacred Order of Priests 1999 March 13

Physical Description: 1 VHS cassette

Scope and Content Note

By the Right Reverend Larry Earl Maze, Bishop of Arkansas at the Trinity Episcopal Catherdral in Little Rock, Arkansas; 123 mins

Marion Woodman 2015 accrual

Box WOODMAN 138

The Passion of Joan of Arc 1985/1928

Physical Description: 1 VHS cassette

Language of Material: Material is in French English

Scope and Content Note

82 mins; Janus Films, Home Vision Cinema, Chicago, IL.

Carl Dreyer film; starring Renee Falconetti, Antonin Artaud, Eugene Silvain, Maurice Schultz, Andre Berley

Silent with French intertitles and English subtitles

Marion Woodman 2015 accrual

Box WOODMAN 131

The Possibility of Being

Physical Description: 1 DVD

Scope and Content Note

the Unicorn Film by Lucas Sabean

Box WOODMAN 137

The Power of Myth: Joseph Campbell 1998

Physical Description: 2 VHS set

Scope and Content Note

Cassette 1: 1- The Hero’s Adventure 2- The Message of the Myths 3 - The First Story Tellers

Cassette 2: 4- Sacrifice and Bliss, 5 - Love and the Goddess, 6 - Masks of Eternity

Box WOODMAN 138

The Quilts of Gee’s Bend undated

Physical Description: 1 VHS cassette

Scope and Content Note

28 mins; Tinwood media

A group of women in rural Alabama community who have been quilting masterpieces for a century.

Marion Woodman 2015 accrual

Box WOODMAN 138

The Tango Lesson 1997

Physical Description: 1 VHS cassette

Scope and Content Note

101 mins; Columbia Tristar, Culver City, CA

Autobiographical account of director Sally Potter’s experiences when she meets a seductive male tango dancer

Marion Woodman 2015 accrual

Box WOODMAN 139

The Trouble with Harry 1955

Physical Description: 1 VHS cassette

Scope and Content Note

100 mins; Recorded from A and E television; Thriller/mystery

Marion Woodman 2015 accrual

Note

Title on VHS case reads "New Years Eve B.B.C."

Box WOODMAN 138

The Vagina Monologues 2002

Physical Description: 1 VHS cassette

Scope and Content Note

79 mins; HBO video, New York, NY; Created and performed by Eve Ensler

Marion Woodman 2015 accrual

Box WOODMAN 138

The Wave 1993

Physical Description: 1 VHS cassette

Scope and Content Note

35 mins; Raven Recording, Red Bank, NJ

An exploration of moving meditation through sacred rhythms with Gabrielle Roth

Marion Woodman 2015 accrual

Box WOODMAN 136

The Way of the Dream undated

Physical Description: 1 VHS cassette

Scope and Content Note

Windrose Films; Preview Sample includes 4, 25 min episodes: The inner bride, Hell has no mirrors, The inner guide, Liberation of the heart (part 1)

Box WOODMAN 137

The Way of the Dream undated

Physical Description: 1 VHS cassette

Scope and Content Note

Windrose Films, Ltd. Toronto; "DVD #1" (Block A)"; 150 mins

Box WOODMAN 137

The Way of the Myth - "Talking with Joseph Campbell" 1996

Physical Description: 1 VHS cassette

Scope and Content Note

88 mins; San Francisco and Hawaii, Windrose Films Limited Production

A series of interviews in conversation with Fraser Boa

3 copies

Note

One additional VHS copy located in WOODMAN Box 136

Box WOODMAN 137

The Way of the Myth - Fraser Boa talking to Joseph Campbell undated

Physical Description: 1 VHS cassette

Box WOODMAN 131

The Way of Myth: Talking with Joseph Campbell 1994

Physical Description: 1 DVD

Scope and Content Note

Windrose Films LTD; 88 mins.

Box WOODMAN 136

The Way of Myth: Talking with Joseph Campbell: a film with Fraser Boa 1996

Physical Description: 1 VHS cassette

Scope and Content Note

Windrose Films Limited Production; 88 mins

Fraser Boa interviews Joseph Campbell about comparative mythology and the ways myth can redeem our current crises.

Marion Woodman 2015 accrual

Note

3 additional VHS copies available in WOODMAN Box 137

Box WOODMAN 138

The World Within: C.G. Jung in his Own Words 1990

Physical Description: 1 VHS cassette

Scope and Content Note

Documentary with informal footage of Jung

Marion Woodman 2015 accrual

Box WOODMAN 133

Three Faiths of Jerusalem volume 2 2006

Physical Description: 1 DVD

Scope and Content Note

Day of Discovery produced by RBC Ministries; Exploration of Judaism, Christianity, Islam ; RBC Ministries, Grand Rapids, MI.

Box WOODMAN 137

Through Thick and Thin 2001 February 14

Physical Description: 1 VHS cassette

Scope and Content Note

From The Passionate Eye Series; documentary on eating disorders; CBC News, Directed by Felicia Francescut

Box WOODMAN 138

Torvill and Dean: Face the Music: The Tour 1995

Physical Description: 1 VHS cassette

Scope and Content Note

91 mins; Polygram Video, Ontario

Ice dancers in Wembley, London for farewell show including interviews, behind the scenes footage and routines

Marion Woodman 2015 accrual

Box WOODMAN 139

Torvill and Dean: Path to Perfection 1984

Physical Description: 1 VHS cassette

Scope and Content Note

52 mins; HBO video, New York, NY

Jayne Torvill and Christopher Dean iceskating footage

Marion Woodman 2015 accrual

Box WOODMAN 135

Way of the Dream episodes 1 - 20 1994

Physical Description: 20 VHS cassettes

Scope and Content Note

Windrose Films, Ltd. Toronto

Episode 17 titled "Liberation of the Heart" on two VHS, part 1 and 2

missing episode 18

Episode 19 titled "Dreams of a Lifetime"

Episode 20 titled "Maker of Dreams"

Marion Woodman 2015 accrual

Box WOODMAN 136

William Stafford and Robert Bly: A Literary Friendship 1994

Physical Description: 1 VHS cassette

Scope and Content Note

Filmed in Oregon and Minnesota, Films for the Humanities and Sciences; 55 mins; Two major literary voices examine the nature and role of poetry in contemporary America

Box WOODMAN 133

Winter: A Meditation 2008

Physical Description: 1 DVD

Scope and Content Note

Little Miller Music; 32 mins; A visual and musical companion for the season; A collaboration with musician Aine Minogue and filmmaker Michael Yip

Box WOODMAN 133

Women & Power 2005

Physical Description: 3 DVD Boxset

Scope and Content Note

Omega Media Works, Rhinebeck, NY.; 2 copies; (Unopened) Disc 1: Eve Enslers, Public Conversations Projects, Sister Joan Chittister, Disc 2: Wangari Maathai, Eve Ensler interviews the Vagina Warriors, Disc 3Pumla Gobodo-Madikizela, Anita Diamant, Jane Fonda interviews Sally Field

Box WOODMAN 131

Women of Tibet: Gyalyum Chemo: the Great Mother 2006

Physical Description: 1 DVD

Scope and Content Note

Frame of Mind Films; 57 mins; "for preview purposes only."; includes postcard with note from Rosemary Rawcliffe

Box WOODMAN 133

Wonders of the Solar System 2010

Physical Description: 3 DVD set

Scope and Content Note

BBC production; presented by Professor Brian Cox; unopened; Warner Home Video, Burbank, CA; 293 mins

Box WOODMAN 134

Genesis, Chaos, and the God Spot by Paula Reeves 2001

Physical Description: 1 cassette

Scope and Content Note

Journey into Wholeness

Cassette is housed in the case for The Psychology of Health, Immunity, and Disease Conference from December 3 - 9, 2001

Marion Woodman 2015 accrual

Interviews

Box WOODMAN 131

230

A Tale of the Two Mahlers

Physical Description: 3 CD set

Scope and Content Note

CBC News, Canada; Ideas with Paul Kennedy; written by Marilyn Powell; 165 mins

Box WOODMAN 128

C Casey and D Sheehan 1 2001

Physical Description: 1 cassette

Scope and Content Note

Caroline Casey’s The Visionary Activist Show with guest Daniel Sheehan

Box WOODMAN 131

C.G. Jung: A Retrospective of his Life and Work with Russ Germain

Physical Description: 5 CD set

Scope and Content Note

Canada; Ideas with Paul Kennedy; Retelling of his life and study of his ideas

Box WOODMAN 128

CBC Ideas - James Hillman 2003

Physical Description: 2 cassettes

Scope and Content Note

from the CBC Radio show Ideas with Lister Sinclair; Program is called "Turning the soul inside out"

Hillman talks about searching for the soul and the voyage into the self. He also charts the meaning of depression and how depression relates to the soul.

Tape 1 and 2

Box WOODMAN 125

Ideas: Feminism and Patriarchy 1983

Physical Description: 1 cassette

Scope and Content Note

Between Two Ages series presented by David Cayley; featuring Elizabeth Dodson Grey, Dorothy Dinnerstein, and more

Topics includes sexual division of labor

Box WOODMAN 132

Kabbalah & Psychotherapy: The Process of Reincarnation Into Our Own Lives 1999 January 29

Physical Description: 2 cassette boxset

Scope and Content Note

Jason Shulman speaks at the Center for Spirituality and Psychotherapy

A Society of Souls Press, Oldwich, New Jersey

Box WOODMAN 126

Katelyn on Radio 2006 February 1

Physical Description: 1 cassette

Scope and Content Note

"Talk of Our Towns", a public radio show in Oregon on KTCB and KMUN; Donna Quinn, host.

Katelyn Staecker talks about cultivating the seeds of change.

Box WOODMAN 126

Moyer’s Speech undated

Physical Description: 1 cassette

Scope and Content Note

Bill Moyers interview recorded as a fundraiser for a radio station.

Box WOODMAN 131

The Red Book 2012 April

Physical Description: 2 CD set

Scope and Content Note

CBC News, Directed by Felicia Francescut; Carl Jung’s seminal book; Ideas with Paul Kennedy

Note

RESTRICTED

Box WOODMAN 134
236

Transformation of Consciousness - Forum Dialogue with H.H. Dalai Lama 1989 October

Physical Description: 6 cassette boxset

Scope and Content Note

Conference Recording Service, Berkely, CA

case unlabelled

Marion Woodman 2015 accrual

Box WOODMAN 125

Women and Power: Bringing Balance to the World 2003 May

Physical Description: 1 cassette

Scope and Content Note

Omega, Media Works, Rhinebeck, NY

Interviews by Eve Ensler with Alice Walker and Eileen Fisher

Note

Tape 6A / 6B

Lectures

Box WOODMAN 125

"Future Spirit and Ancient eye: Healing Images of World Conflict" by Gary Sparks 2000
238

October 26

Physical Description: 3 cassettes

Scope and Content Note

Journey into Wholeness; Parts 1 - 3

Box WOODMAN 126

"Symbolism of Kundalini Yoga" by Joseph Campbell 1982

Physical Description: 1 cassette

Scope and Content Note

The Hermes Project, Malibu, CA

Box WOODMAN 126

"The Dark Night of the Soul: Reflections on Managing Professional Aversity" by Joan Borysenko, Mehmet Oz, and Ernest Rossi 1999 March 8 - 14

Physical Description: 1 cassette

Scope and Content Note

The Psychology of Consciousness, Energy Medicine and Dynamic Change; Session 606

Note

Cassette spine titled Ernest Rossi, Joan Borysenko

Box WOODMAN 128

"The Potential Masculine: Archetypal Perspectives" - Robert Moore 1986 May 12 - 16

Physical Description: 2 cassettes

Scope and Content Note

St. Simon’s Island, GA

Journey into Wholeness Conference, Part II and IV

Box WOODMAN 125

"The Power of the Jewish Story: Windows to a Higher World" by Eve Ilsen 1993 April

Physical Description: 1 cassette

Note

"at the 92 West Street Y" [YMCA], New York

Box WOODMAN 125

"The Way of Women" By Helen Luke probably 1993

Physical Description: 2 cassettes

Scope and Content Note

Tape 1: 1. Perennial Feminine, 2. Bridge of Humility, 3. Levels, 4. The Cat Archetype, 5. Demeter and Kore

Tape 2: 1. African Tale, 2. Eowyn , 3. Marriage Vow, 4. Luna Relationship and Community

Note

Parabola Audio; 88 mins. per tape

Box WOODMAN 132

A Little Course in Dreams - Robert Bosnak 1990

242

Physical Description: 2 cassettes

Scope and Content Note

120 mins; Shambhala Publications, Lion Editions, Boston, MA; Read by Tony Kahn

Jungian analyst Robert Bosnak presents dreamwork as a discipline of the imagination that can lead to a healing of the soul’s ills

Box WOODMAN 126

A Mythic Journey by Laurence van der Post 1996

Physical Description: 1 cassette

Scope and Content Note

New Dimensions Tapes, Ukiah, CA

Box WOODMAN 128

Actualizing our Social Potential 1988 July

Physical Description: 3 cassettes

Scope and Content Note

Association for Humanistic Psychology, Washington DC

Patricia Marx Ellsberg and Barbara Marx Hubbard

from the "Multiple Realities" conference

Note

duplication

Box WOODMAN 134
244

Anam Cara: wisdom from the Celtic world by John O'Donohue 1996

Physical Description: 6 cassette boxset

Scope and Content Note

480 mins; Sounds True, Boulder, CO.

Marion Woodman 2015 accrual

Box WOODMAN 126

Anima by John Beebe 1985 October 11

Physical Description: 1 cassette

Box WOODMAN 125

Barbara Hannah - The Beyond 1968 August

Physical Description: 1 cassette

Scope and Content Note

2nd Bailey Island Conference held in honor of Esther Harding’s eightieth birthday

Box WOODMAN 132

Cancer as a Turning Point: from surviving to thriving 2000

Physical Description: 6 cassette box set with postcard; 450 mins

Scope and Content Note

Sounds True; wrapped

Transpersonal Medicine - Jeane Achterberg; No Enemies Within - Dawna Markova; The Power of Myth and Truth in Healing - Jean Shindona Bolen; Fire in the Soul - Joan Borysenko; Healing Medicine - Rachel Naomi Remen; The Creative Use of Imagination in Healing - Deena Metzger; The Remission Project and Implications for Patient Care - Caryle Hirshberg; Choices in Cancer Treatment and the Emerging Environmental Health Movement - Michael Lerner; Every Inch A Queen - Marion Woodman

Box WOODMAN 126

Canticle to the Cosmos by Dr. Brian Swimme 1991

Physical Description: 1 cassette

Scope and Content Note

duplication of parts 1 and 2. Originally published by Sounds True as a twelve part teaching series.

Lecture in front of live audience, exploring Thomas Berry’s 12 principles of a functional cosmology.

Note

Brian Swimme is a specialist in mathematical cosmology and professor at CIIS

Box WOODMAN 125

Chaos/Complexity/Femininity 1994 November

Physical Description: 1 cassette

Scope and Content Note

Pacifica Telesis Management Institute, Women’s Leadership Conference, Asilomas, John Dotson

Chaos/Complexity/Femininity 1996 March

Physical Description: 1 cassette

Scope and Content Note

Pacifica Telesis Management Institute, Women’s Leadership Conference; Asilomas, John Dotson

Box WOODMAN 132

Chogyam Trungpa - Live 1991

Physical Description: 1 cassette

Scope and Content Note

66 mins; Shambhala, Lion Editions, Boston, MA; unopened

Two talks from renown Buddhist, delivered in 1996 titled "Discipline and Meditation" and "The Myth of Freedom"

Box WOODMAN 126

Containing a crisis at home by Noam Chomsky 1994 October 18

Physical Description: 1 cassette

Box WOODMAN 126

Democracy and Education by Noam Chomsky 1994 October

Physical Description: 1 cassette

Box WOODMAN 131

Donald Kalsched - From Bewitchment to Enchantment: The Healing of Trauma 2002

Physical Description: 4 CD set

Scope and Content Note

C.G. Jung Society of Atlanta, GE; missing disc 2

Box WOODMAN 128

Dreams - von Franz

Physical Description: 1 cassette

Note

duplication

Box WOODMAN 131

Early Trauma and Dreams by Donald Kalsched 2002

Physical Description: 2 CD set

Scope and Content Note

Jung Society of Atlanta; CD 1 of 2 only, missing disc 2

Box WOODMAN 126

Existence is the Mother by Richard Moss undated

Physical Description: 1 cassette

Scope and Content Note

Three Mountain Inc, Lone Pine, CA

Box WOODMAN 128

From Science to God: a physicist's journey into the mystery of consciousness - Peter Russell 2004 November 06

Physical Description: 1 cassette

Scope and Content Note

Association for Research and Enlightenment, Inc. (A.R.E. Tapes)

Note

has a Marion Woodman address label on case

Box WOODMAN 128

Healing the Masculine with Robert Moore 1991

Physical Description: 1 cassette

Scope and Content Note

Robert Moore, Jungian psychologist, examines four masculine archetypes and the powerful roles they play

Sounds True, Boulder, CO

Box WOODMAN 127

Health and Healing

Scope and Content Note

Rene Girard on CBC Radio; undated; 5 cassettes; CBC Radio, Canada; From the radio program Ideas with Paul Kennedy "The Scapegoat: the ideas of Rene Girard", David Cauley explores the scapegoat as a victim of human desire.

Mobilizing the Life Force by Lawrence LeShan; undated; 2 cassettes; Part 1: Lecture on therapy, Mind-body, terminally ill, and more ; Part 2, Psychotherapy with individuals with cancer

Functional Themes: The Use of the Arms with Anat Baniel; undated; 3 cassettes; Poor recording with echo and empty for tapes 1-2 and 3-4, 5-6 ok

The Power of Myth in Healing by Jean Shinoda Bolen; 1993; 1 cassette; A New Vision of Health-care tape 04

Intelligent Healthcare for Chronic Illness by Martin L. Rossman; 1993; 1 cassette; A New Vision of Healthcare tape 07; Integrating ancient healing with modern medicine, tape spine reads "Conference Transpersonal Medicine"

Caring for the Soul, Healthcare as Practice by Dr. Rachel Naomi Remen; 1993; 1 cassette; New Vision of Healing series; Personal perspective on medical reform; New Vision of Healing, 1993 conference sponsored by the Institute for the Advancement of Human Behavior (series of 12 lectures)

Nutrition to Prevent & Reverse of Healing - Patrick Quillan; 1993; 1 cassette; New Vision of Healing, 1993 conference sponsored by the Institute for the Advancement of Human Behavior (series of 12 lectures)

Accelerating the Healing Process: Harnessing the Power of Mind/Body Communication with David A. Lee; 1996; 1 cassette

Harnessing the Neurobiology of Healing with David Lee and Mark Weisberg; 1996 Dec 9-15; 1 cassette; Hiltonhead, SC; 8th International Conference of Psychology of Health, Immunity and Disease

Nathan Pritikin - Exercise: Controlling Diabetes; Cancer and Diet; 1980; 1 cassette; 90 mins

Healing, Psychosomatic Medicine, and the Judaeo-Christian Tradition by Jeffrey Burke Satinover; 1994; 1 cassette; C.G. Jung Institute of Chicago, Evanston, IL; #539-B; Tape 2 of 2 only

The Turtle Stone: stories of wounding and healing by Patricia Watt; 1996; 2 cassettes; Published by P. Watt, Ontario, Canada; people's stories read by the author; 35 mins per tape

Resurrection; undated; 1 cassette; Relaxing guided meditation: A. Healing Journey B. Flaming Resurrection

The Body Bears the Burden by Peter Levine; 2001 Dec 3-9; 1 cassette; NICABM Recordings; Tape 402; The Psychology of Health, Immunity and Disease Conference

Energy Anatomy by Caroline Myss; 2001 Sept; 6 cassettes; duplication, originally published by Sounds True, Louisville, CO; Medical intuitive explores how energy centers work and link specific illnesses with past emotional traumas.

Feldenkrais; undated; 5 cassettes; duplication; Lessons 1 through 10

Box WOODMAN 125

Getting Well by Carl Summton 1995 July 1

Physical Description: 1 cassette

Scope and Content Note

Topics include stress and personality

Note

Side #3 and #4

Box WOODMAN 126

IPS Conference 1991

Physical Description: 15 cassettes

Scope and Content Note

Accessing Memory Utilizing Craniosacral Therapy with John Upledger (2 cassettes)

Demonstration by Drs. Rossi and Upledger; Commentary by Drs. Pert & Krippner (1 cassette, Sides 3 & 4)

From Mind to Molecule: More Than a Metaphor with Ernest L. Rossi (2 cassettes)

Mind Body Healing: New Hypnotherapeutic Approaches with Ernest L. Rossi (2 cassettes)

Neuropeptides; Their Receptors in a Central Nervous [System] with Candace Pert (2 cassettes)

Shamanic Activation of the Healing Expectation with Stanley Krippner (1 cassette)

Shamanism, Psychotherapy and Behavior Change with Stanley Krippner (1 cassette)

The Ultradian Healing Response the Wave Theory of Healing with Ernest L. Rossi (2 cassettes)

Where Do We Go From Here? Future Perspectives... with Candace Pert, Ernest Rossi, Stanley Kripner, and John Upledger (2 cassettes)

Note

Audio Communiation Services, Kettering, OH

Box WOODMAN 125

Jeanne Achterberg - Transpersonal Medicine 1993 May 15

Physical Description: 1 cassette

Scope and Content Note

Conference Recording Service, Berkeley, CA

From the conference "A New Vision of Healthcare"

Box WOODMAN 125

Martin Rossman - "Window to the Soul" 1976

Physical Description: 1 cassette

Scope and Content Note

"New Vision of Healing" series

Topics include imagery as language of yin, feelings, and the Feminine

Note

Spine states: "Dr. Martin Rossman 'Imagery: Window to the Soul"

Box WOODMAN 134

Imagination and Medicine: The Future of Healing in an Age of Neuroscience 2007

Physical Description: 12 CD set

Scope and Content Note

The Body Keeps the Score: Integration of Body and Mind in the Treatment of Traumatized People with Bessel Van Der Kolk with Richard Kradin (2 discs); Meeting Sacred Illness with Michael Ortiz Hill; Unwrapping the Placebo Phenomenon with Tor Wager; The Imaginal Realm of Dissociation: The Archetypal Nature of Trauma in Light of Quantum Physics with Judith Harris; The New Neuroscience of Mirror Neurons in Medicine, Psychotherapy, and Rehabilitation with Ernest Rossi; The Science of the Mind Body Connection: Understanding How Stress Can Make

You Sick with Esther Sternberg; Ancient Asklepieia: Institutional Incubation and the Hope of Healing with Kimberly Patton and Michael Kearny (2 discs); The Architecture of Re-Membering: Using Design Archetypes in Emerging Visions of Healing Settings with Anthony Lawlor; Panel and Audience discussion with Stephen Aizenstat and Robert Bosnak; The Healing Harp: Hands and Heart - Harmonies of the Spheres with Jeanne Martin

Pacifica Graduate Institute, Carpinteria, CA

Marion Woodman 2015 accrual

Box WOODMAN 132

Integrated Kabbalistic Healing and the Five Universes: Everybody has an Opinion 1998 May 1

Physical Description: 2 cassettes

Scope and Content Note

Jason Schulman speaks at the New York Open Center

A Society of Souls Press, Oldwich, New Jersey

Box WOODMAN 132

Intuition Training with Helen Palmer 1990

Physical Description: 1 cassette

Scope and Content Note

90 mins; Shambhala, Boston, MA; Cultivate intuition for problem solving, decision making, creativity, interpersonal relationships and expand consciousness as valued in spiritual traditions through visualization, concentration; unopened

Box WOODMAN 125

Jean Houston - "Towards a New Asclepion: A Western Model for Human Transformation" 1982

262

Physical Description: 2 cassettes

Scope and Content Note

National Conference on Healing, Creative Audio, Highland, IN

Note

Session 1, tape 1 and 2

cassette spine reads Jean Houston - Transformation

Box WOODMAN 132

Ken Wilbur - The Integral Operating System Version 1.0 2005

Physical Description: 1 Boxset includes 1 DVD, 2 CDs, 1 poster, 1 user’s manual (69 p.)

Scope and Content Note

75 mins, 140 mins; Sounds True, Boulder, CO.; Spiritual and scientific mapping of Eastern and Western thought

Box WOODMAN 131

Kosmic Consciousness: from identification with self to Realization of Self by Ken Wilber 2003

Physical Description: 1 CD

Scope and Content Note

Sounds True; Disc 3 only

Box WOODMAN 134

Liminality 1994 February

Physical Description: 8 cassette boxset

Scope and Content Note

Jean Houston’s Mystery School sessions; Tape directory for session 1 February inside front cover; Wind Over the Earth, Boulder, Colorado

Marion Woodman 2015 accrual

Box WOODMAN 126

Marriage: Ancient and Medieval - Robert A. Johnson undated

Physical Description: 1 cassette

Box WOODMAN 132

Men and the Life of Desire with Robert Bly, James Hillman and Michael Meade

Physical Description: 4 cassette set

Scope and Content Note

3 hours; Recorded Live at the Scottish Rite Temple in Santa Francisco, Oral Tradition Archive; Themes include: Hunger for the father, Difference between need, want and desire,Importance of male initiation

Box WOODMAN 128

Men and the Wild Child 1990

Physical Description: 1 cassette

Scope and Content Note

266

60 mins; Sounds True, Boulder, CO

Robert Bly and James Hillman host a five-day workshop to explore male soul and its mysteries though drum, chant, sing, dance, making masks, telling stories and more

Box WOODMAN 126

Patriarchy in Transformation: Judaic, Christian, Clinical Views by Nathan Schwartz-Salant undated

Physical Description: 1 cassette

Scope and Content Note

C.G. Jung Institute of Chicago, Evanston, IL; #166

Box WOODMAN 128

Pauli and Jung: Matter and Spirit in Dialogue 2002 November 7

Physical Description: 1 cassette

Box WOODMAN 131

Priscilla’s Power Point

Physical Description: 1 CD-ROM

Scope and Content Note

Hunger for the Mother

Box WOODMAN 134

Radiant Heart: the radical teachings of Jesus and the Christian Mystics by Andrew Harvey 1999

Physical Description: 6 cassette boxset and 3 prayer cards

Scope and Content Note

560 mins; Sounds True, Boulder, CO.

Marion Woodman 2015 accrual

Box WOODMAN 132

Robert Bly - The Sibling Society 1996

Physical Description: 2 cassettes

Scope and Content Note

180 mins; Read by author; Random House, New York, NY; Explores poery and myth to highlight sibling culture and the societal dilemma youth faces; unopened

Box WOODMAN 126

Ross on Nietzche and Metaphor 2000 October 26

Physical Description: 1 cassette

Scope and Content Note

"Tape 3"

Ross Woodman lecture

Box WOODMAN 134

Shakespeare and the Mind of the Maker; includes Joseph Campbell's Theory of Esthetics and Male and Female Journey 1994 March

Physical Description: 8 cassette set

Scope and Content Note

Jean Houston's Mystery School session 2 March; Wind Over the Earth, Boulder, Colorado

cassettes in series also include Joseph Campbell and Chung-Liang Al Huang presenting Theory of Esthetics and Male and Female Journey at Westerbeck Ranch in Sonoma, CA

Marion Woodman 2015 accrual

Box WOODMAN 131

The Creative Fire by Clarissa Pinkola Estes 1991

Physical Description: 3 CD set; 165 mins

Scope and Content Note

Sounds True

Box WOODMAN 128

The Kabbala and Modern Man- Isaac Bashevis Singer 1982

Physical Description: 1 cassette

Scope and Content Note

Panarion Conference

Box WOODMAN 131

The Night-Sea Voyage of Coleridge's Ancient Circuitous Journey of Individuation by Thomas Elsner 2006

Physical Description: 1 CD

Scope and Content Note

The North American Conference of Jungian Analysts and Candidates, Conference Recording Service, Berkeley, CA; From Using the Compass of Analytical Psychology: Our Emerging Ways

Box WOODMAN 126

The Power of Myth in Modern Life with Robert Johnson and Phil Cousineau Spring 2002

Physical Description: 5 cassettes

Scope and Content Note

120 mins

Box WOODMAN 134

The Power of Untold Stories 2009 Summer

Physical Description: 4 CD set

Scope and Content Note

James Hollis: "Stories that we tell" part 1 and 2

J. Pittman McGhee: "What myth are you living?" part 1 and 2

The Jung Center of Houston, Houston, Texas

Marion Woodman 2015 accrual

Box WOODMAN 134

The Sophia Teachings: the emergence of the Divine Feminine in our time by Robert A. Powell 1997

Physical Description: 6 cassette boxset with study guide

Scope and Content Note

560 mins; Sounds True, Boulder, CO.

Marion Woodman 2015 accrual

Box WOODMAN 134

The Soul in the Body Part 2 1993 May

Physical Description: 8 cassette set

Scope and Content Note

Jean Houston’s Mystery School session 4; Wind Over the Earth, Boulder, Colorado

Marion Woodman 2015 accrual

Box WOODMAN 134

The Symbolic Life by Robert Johnson 2001

Physical Description: 1 cassette

Scope and Content Note

Journey into Wholeness

Cassette is housed in the case for The Psychology of Health, Immunity, and Disease Conference from December 3 - 9, 2001

Marion Woodman 2015 accrual

Box WOODMAN 128

The XIV Dalai Lama - Speaks on Compassion and Anger 1989 October

Physical Description: 1 cassette

Scope and Content Note

Conference Recording Service, Berkeley, CA; Tape 1 of 2 only

Box WOODMAN 132

Twinkle, Twinkle Little Neuron: Putting the Mozart Effect to Work in Your Life and Practice by Don Campbell 1998 December 7 - 13

Physical Description: 4 cassette boxset

Scope and Content Note

NICABM Recordings, Hilton Head Island, South Carolina; 10th International Psychology of Health, Immunity and Disease

Box WOODMAN 131

Why Jung Matters in the 21st Century with James Hollis and J. Pittman McGhee (The Jung Center 50th Anniversay Benefit) 2008 March 26

Physical Description: 1 CD

Scope and Content Note

The Jung Center, Houston, TX

Box WOODMAN 131

Women & Power 2005 2005

Physical Description: 10 CD set

Scope and Content Note

Eve Ensler, Wangari Maathai, Public Conversations Project (2 CDS), Sister Joan Chittister, Pumla Gobodo-Madikizela, Anita Diamant, Sally Field interviewed by Jane Fonda, Eve Ensler interviews the Vagina Warriors (2 CDS)

Omega Media Works, Rhinebeck, NY.

Marion Woodman 2015 accrual

Box WOODMAN 128

Molly Bloom’s Soliloqui and Leopold Bloom’s Soliloqui undated

Physical Description: 1 cassette

Scope and Content Note

from James Joyce’s Ulysses’

Note

Cassette incorrectly labeled "Side A - Ideas, new, physics and brain, Side B - Ideas (continued)
"

Box WOODMAN 126

New College Workshop 2006 January 6

Physical Description: 1 cassette

Scope and Content Note

Story about a nixie by unknown female speaker

Box WOODMAN 131

Now! - Not Over the Rainbow (part 4) 2002

Physical Description: 1 CD

Scope and Content Note

Written, narrated, and produced by Bruce Boa, Marion Woodman’s brother. One disc labeled "Written - narrtaed and produced by Bruce Boa"; CD’s are in a case titled Lerner Moguilevsky Duo, Sobrevivente; 2 copies.

Box WOODMAN 131

Ross [Woodman-] Blake’s Milton Madness

Physical Description: 1 CD-ROM

Scope and Content Note

Three Word documents on William Blake and the poem "Milton"

Box WOODMAN 131

Ruth Draper (1886-1956)

Physical Description: 1 CD

Scope and Content Note

4 monologues read by Sara Blum

Box WOODMAN 132

T.S. Eliot - The Wasteland, Four Quartets, and Other Poems 1975

Physical Description: 2 cassettes

Scope and Content Note

99 mins; London Records, LTD; Read by Sir Alec Guiness; Contents also include Preludes, The Hippopotamus, Sweeney Among the Nightingales, New hampshire, Family Reunion excerpt, The Love Song of J. Alfred Prufrock, Gus the Theatre Cat; The Journey of the Magi

Box WOODMAN 132

The Caedmon Poetry Collection: a century of poets reading their own work 2000

Physical Description: 2 cassettes

Scope and Content Note

210 mins; Harper Collins Publishers; Twentieth century’s poets including W.B. Yeats, W.H. Auden, Dylan Thomas, Anne Sexton, Gertrude Stein, Sylvia Plath, and T.S. Eliot

Marion Woodman 2015 accrual

Note

Also available on CD in Marion Woodman Collection

Box WOODMAN 134

The Caedmon Poetry Collection: a century of poets reading their work 2000

Physical Description: 3 CD set

Scope and Content Note

Harper Collins Publishers; Twentieth century’s poets including W.B. Yeats; 210 mins

Marion Woodman 2015 accrual

Note

Also available on cassette in Marion Woodman Collection

Correspondence

Note

See also Photographs–Photographic prints–Postcards and notecards, which were organized by Marion Woodman into groupings mostly having to do with the images, so they have been organized as images. Some are blank but many include notes written by others to Marion.

Correspondence with family

Box WOODMAN 101

Folder: 01

Correspondence between Marion and Ross Woodman

Box WOODMAN 101

Folder: 02

Correspondence with family

Box WOODMAN 101

Folder: 03

Fraser Boa, brother

General correspondence

Box WOODMAN 101

Folder: 04

Letter from Mary L. Brakebill 2008 February 19

Box WOODMAN 101

Folder: 05

General correspondence from others 1963-2007

Box WOODMAN 101

Folder: 06

Letter about first trip to Europe

Box WOODMAN 101

Folder: 07

Correspondence with Elise Collins-Shields 2007 February 23

Box WOODMAN 101

Folder: 08

Letters 1985, 2001

Box WOODMAN 101

Folder: 09

Letters - Personal and official 1993, 2001

Box WOODMAN 101

Folder: 10

Letters - Marion Woodman, Robert Johnson, Robert Bly, professional

Poems to Marion

Box WOODMAN 101

Folder: 11

Gems and letters

Box WOODMAN 101

Folder: 12

Poems and Images

Scope and Content Note

Poems found in Marion’s papers include Robert Bly, Jill Mellick, others

Library

Scope and Content Note

Includes over 1,500 volumes. Approximately 1,200 are from Marion’s personal library, over 200 from Marion and Ross Woodman’s joint library, and 125 from Ross Woodman’s personal library. Volumes from Marion’s library are viewable at the Opus Archives Library/Gallery.

Heavily annotated books from Marion Woodman’s library

Scope and Content Note

Volumes with extensive annotations by Marion Woodman and of considerable value, housed in the archives.

Box WOODMAN 118

The Complete Poems of Emily Dickinson

Box WOODMAN 119

The Poems and Songs of Robert Burns 1759-1796

Box WOODMAN 117

Works by William Shakespeare

Scope and Content Note

Stevenson, O. J. (Ed.). (1916). Macbeth (The Copp Clark Literature Series, no. 9). Toronto: Copp Clark Co.

Eccles, M. (Ed). (1946). Othello: The Moor of Venice. New York: Appleton-Century-Crofts, Inc.

Julius Caeser [publishing information unknown]

Shakespeare, W. (1949). Hamlet (Revised Canadian Edition of Swan Shakespeare). Toronto: Longmans, Green and Company. Additional notes and exercises by W.F. Langford.

Kittredge, G.L. (Ed.). (1941). The Tragedy of Antony and Cleopatra. Boston: Ginn and Company.

Marion Woodman 2015 accrual

Note

Macbeth has bad binding and was wrapped (by Marion?) with purple ribbon. Julius Caeser missing binding and missing pages.

Marion Woodman Library

Scope and Content Note

Approximately 1,200 volumes collected by Marion Woodman.

Ross and Marion Woodman Library

Scope and Content Note

Over 200 volumes of works collected by Marion and Ross Woodman

Ross Woodman Library

Scope and Content Note

125 volumes collected by Ross Woodman, which remained with Marion Woodman after his death.

Manuscripts

Subjects and Indexing Terms

Lectures and lecturing

Healing

Interpersonal relations

Wisdom

Examined theses

Scope and Content Note

File contains theses from authors who had Marion Woodman on their dissertation committee or sent her copies for review. Marion Woodman’s thesis from the C.G. Jung Institute in Zurich is also contained within.

Box WOODMAN 109

Examined theses, authors E-G

Scope and Content Note

File contains theses from authors who had Marion Woodman on their dissertation committee or sent her copies for review.

Box WOODMAN 110

Examined theses, authors H-Z

Scope and Content Note

File contains theses from authors who had Marion Woodman on their dissertation committee or sent her copies for review. Includes Marion Woodman’s thesis from the C.G. Jung Institute in Zurich.

Box WOODMAN 102

Items removed from books and audiocassettes

Scope and Content Note

Contains notes, correspondence, bookmarks, poems, and other items found in Marion and Ross Woodman’s personal collection of books and audiovisual materials.

Folder 01 - Items removed from Marion Woodman’s Book Collection including a photo of Ross and Marion

Folder 02 - Items removed from Ross Woodman’s Book Collection

Folder 03 - Items removed from Ross and Marion Woodman’s Books Collection including Robert Bly poem for Ross, letter to Marion from Robert Bly, postcard from Eve Ensler, closing practice notification cards

Folder 04 - Items removed from books on display in the Woodman Library 1 of 2 including photographs and large collection of postcards and notecards

Folder 05 - Items removed from books on display in the Woodman Library 2 of 2

Folder 06 - Items removed from audiovisual materials including Marion’s place card from the Queen’s Jubilee

Publications

Box WOODMAN 114

***Bone: Dying into Life* corrected typescripts and page proofs**

Scope and Content Note

Folder 01 -Edited typescript

Folder 02 - Edited typescript and notes

Folder 03 - Original typescript

Folder 04 - Page proofs with corrections

Box WOODMAN 115

***Bone: Dying into Life* corrected draft**

Scope and Content Note

Folder 01 - Photocopy of corrected typescript

Folder 02 - Photocopy of corrected typescript, August 1999

Folder 03 - Corrected draft, *Bone* February 1997

Folder 04 - Typescript of draft with handwritten corrections, February 1997

Folder 05 - Mostly uncorrected additional pages of draft, *Bone* , February 1997

Box WOODMAN 108

Leaving My Father's House **draft**

Scope and Content Note

Typescript with annotations

Box WOODMAN 116

The Maiden King **corrected draft typescripts and page proofs**

Scope and Content Note

Folder 01 - "Interpretation by Marion Woodman", undated edited typescript

Folder 02 - "Interpretation by Marion Woodman", undated edited typescript

Folder 03 - Manuscript about Baba Yaga, undated

Folder 04 - Manuscript and typescript about Baba Yaga, undated

Folder 05 - Typescript of "The Baba Yaga", undated

Folder 06 - Corrected draft, printed 4/20/98

Folder 07 - Corrected draft, printed 5/19/98

Folder 08 - Portion of "The Inner Marriage" draft, printed 7/05/98

Folder 09 - "A Conversation", edited transcripts, drafts, and page proofes

Folder 10 - "Interpretation by Robert Bly" typescript

Folder 11 - Page proofs

Published and unpublished manuscripts

Box WOODMAN 141

Manuscripts and typescripts by Marion and others

Box WOODMAN 141

Folder: 01

Published and unpublished, mostly by Marion Woodman

Scope and Content Note

304

Awakening the Soul

The Archetype of the Inner Marriage in the Process of Healing

The Rose in the Fire: A Meditation on Soul-Making, in *Human Medicine* , Spring 1990

The Role of the Feminine in the New Era

The Daemon Lover: A Study of Emily Dickenson’s Battle

"British Shopping a la Cart" circa 1964

"What’s Acting–Method or Madness?"

Stepping Over the Threshold: Into the ’Black Hole’ at the Center of the Self, in *Noetic Sciences Review*, Winter 1993

"Marion Woodman ’The Ravaged Groom’" by J.B. Schlisizzi, 1987

"Devine reconnection: his femininity, her masculinity" special to the Tribune"

Projection and the Inner Marriage, in *Caduceus*, issue 32

"Cellular Resonance and the Sacred Feminine: Marion Woodman’s Story" by Tina Stromsted, PhD in *Somatics*, Fall/Winter 2000-01

"Christo Mente Maria" 2 copies

"Psyche/Soma Awareness" in *Quadrant* (undated)

Sitting by the Well

The Fabric of the Future

Foreward to Jill Mellnick's *The Natural Artistry of Dreams*

Folder: 02

Published and Unpublished works

Scope and Content Note

Jung and the Feminine, Lecture 1: Major turning points in Jung's life

Foreward to Pictures From the Unconscious

The Rose in the Fire: A Meditation on Soul-Making typescript

Being Myself in Marriage

Psyche/Soma Awarness, in *Quadrant*

"The Rose in the Fire: A Meditation on Soul-Making" in *Human Medicine*, Spring 1990

And Andrew His Brother

Coming to a Door: A Conversation with Marion Woodman

Introduction to *The Maiden King*, a book written by Robert Bly and Marion Woodman

"Coming Home to Myself: Soul rememberings of sacredness" by Marion Woodman and Jill Mellick, in *Caduceus* issue 44

Folder: 03

Transcripts of tapes

Scope and Content Note

"The Mask" [speaker initials M.W., R.W.]

Discussion Tape 1 [speaker initials R.W., A.S., M.W., M.H.]

Discussion Tape 2 [speaker initials R.W., A.S., M.W., M.H.]

Feminine Words

Folder: 04

Typescripts by others

308

Scope and Content Note

Abandonment: Alchemical/Developmental, by Schwartz-Salant [Nathan]

Opening Remarks for Workshop on Jung and Anti-Semitism in Paris, by Jerome s. Bernstein

Response to Judith Hubback's paper at the Paris Conference, by Warren Steinberg

Folder: 05

Typescripts by others

Scope and Content Note

Chapters II through VIII of a women's group exploring fairy tales

Homeopathy outline and notes, by Pamela Culp 2001

Homeopathy 150 Years after Habnemann, by Edward C. Whitmont, in *The American Homeopath*, Spring 1994

Chapter 7, Psychic Vampirism in Group Dynamics: the Story of Stanley and the Social Vampire, by Barbara E. Hort, PhD, 1999

Box WOODMAN 142

Notes, writings, and ephemera

Box WOODMAN 142

Folder: 01

Foundation [?], scraps

310

Note

(title on original folder unclear)

Box WOODMAN 142

Folder: 03

Writings, marginalia

Box WOODMAN 142

Folder: 03

Writings, scraps

Box WOODMAN 142

Folder: 04

Notes and writings

Box WOODMAN 143

Works about Marion Woodman

Box WOODMAN 143

Folder: 01

Reviews

Box WOODMAN 143

Folder: 02

Publicity

Box WOODMAN 143

Folder: 03

Publicity

Box WOODMAN 143

Folder: 04

Interviews

Box WOODMAN 143

Folder: 05

Interviews

Works by others - published and unpublished manuscripts

Box WOODMAN 111

Manuscripts, authors B-D

Box WOODMAN 112

Manuscripts, authors E-M

Box WOODMAN 113

Manuscripts, authors R-Z, partial typescripts, video transcripts

Photographs

Subjects and Indexing Terms

Families

Friendship

316

Travel

Vacations

CDs and DVDs

Box WOODMAN 131

Marion and Ross Woodman Portraits 2010

Physical Description: 1 CD-ROM

Scope and Content Note

9 edited photographs, mostly of Marion and Ross Woodman together; Portraits by The Moda Studio; photographer Martin Antkowiak, includes his business card and a note

Box WOODMAN 131

Marion Woodman Einsiedeln Conference 2005

Physical Description: 1 CD-ROM

Scope and Content Note

19 photographs of Marion Woodman taken at the 2005 Einsiedeln Conference in Switzerland; unknown photographer; includes post-it note from "Kay"

Box WOODMAN 131

Pacifica at Eranos 2008

Physical Description: 2 DVDs

Scope and Content Note

Pacifica at Eranos: Legacy Tour 2008; 2008 August 13-22; series of photographs including some of Marion and Ross

Pacifica at Eranos: Writing as Ritual of Remembrance: a writer's retreat with Dennis Patrick Slattery and Special Guest Marion Woodman; 2008 August 25-29; series of photographs including some of Marion Woodman

Box WOODMAN 131

Photos of Aldeia Guardioes / Mitoludens probably 2005

Physical Description: 1 CD-ROM

Scope and Content Note

41 photographs, mostly of countryside and buildings

Box WOODMAN 131

The Evolution of Psychotherapy: Photo Album 2005

Physical Description: 1 CD-ROM

Scope and Content Note

Anaheim; 5th Conference; includes individual photos of Woodman and James Hillman

Photographic prints

320

Box WOODMAN 153

Albums and prints

Box WOODMAN 153

Folder: 01

Photographs

Box WOODMAN 153

Folder: 02

Images, medieval Christian

Box WOODMAN 153

Album - cultural objects, flowers, interiors

Box WOODMAN 153

Album - Marion Woodman, Ross Woodman

Box WOODMAN 153

Album - Marion Woodman Foundation

Box WOODMAN 153

Marion Woodman August 15, 2008

Scope and Content Note

Book of portraits and other images compiled by The BodySoul Rhythms® Leadership Training Program Graduates, July 2008, in honor of Marion Woodman’s 80th birthday.

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Personal photographs, mostly with family

Box WOODMAN 120

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Marion Woodman home at 251 Sydenhem Street

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Marion Woodman family photos

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Marion Woodman family photos w/ CD

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Photos, including copies of old photos, mostly Woodman and Boa families

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Marion Woodman family photos w/ CD (Kodak)

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Ross and Marion Woodman wedding

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Personal scrapbook of travels

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Photographs and notecards

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Photographs - mostly Marion Woodman alone

Box WOODMAN 152

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Photographs - Marion Woodman, Ross Woodman, Robert Bly, others

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Photographs - Marion Woodman, Roberty Bly, Andrew Harvey, others

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Photographs and postcards

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Negatives - Marion Woodman, Ross Woodman

Box WOODMAN 154

Postcards and notecards

Note

Postcards and notecards were organized by Marion Woodman into groupings mostly having to do with the images. Some are blank but many include notes written by others to Marion.

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Box WOODMAN 154

Folder: 02

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Postcards and notecards - religious, many with Madonna and Child

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Postcards - religious, mostly Madonna and Child

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"Pen Rock Wind and Water" poems to and about Marion Woodman 1995

1. https://oac.cdlib.org/findaid/ark:/13030/c8ks6x96/entire_text/
2. http://www.opusarchives.org/marion-woodman-collection-bibliography/

Every advance in culture is, psychologically, an extension of consciousness, (2022-03-05 04:01)

[paypal _donation _button border="5"]



Progress of culture begins with individuals and their attainments,including individuation...

Carl Jung CW 8

[1]Structure and Dynamics of the Psyche

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination.

Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory.

To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness.

"Reflection" should be understood not simply as an act of thought, but rather as an attitude.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law.

As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen.

It should, therefore, be understood as an act of becoming conscious. Carl Jung, CW 8, Para 111

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=37JYHOWNOXF0D&dchild=1&keywords=jung+volume+8&qid=1610550195&sp

It is the psychic correlate of the differentiation of the human brain. **(2022-03-05 04:20)**

[paypal _donation _button border="5"]


Lisa Adams
Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples...
Carl Jung, CW 5

[1]Symbols of Transformation

There is, however, one very common misunderstanding which I feel I ought to point out to the reader.

The copious use of comparative mythological and etymological material necessitated by the peculiar nature of the Miller fantasies may evoke the impression, among certain readers, that the purpose of this book is to propound mythological or etymological hypotheses.

This is far from my intention, for if it had been, I would have undertaken to analyse a particular myth or whole corpus of
myths, for instance an American Indian myth-cycle.

For that purpose I would certainly not have chosen Longfellow’s Hiawatha, any more than I would have used Wagner’s Siegfried had
I wished to analyse the cycle of the younger Edda.

I use the material quoted in the book because it belongs, directly or indirectly, to the basic assumptions of the Miller fantasies, as I
have explained more fully in the text.

If, in this work, various mythologems are shown in a light which makes their psychological meaning more intelligible, I have mentioned this insight simply as a welcome by-product, without claiming to propound any general theory of myths.

The real purpose of this book is confined to working out the implications of all those historical and spiritual factors which come together in the involuntary products of individual fantasy.

Besides the obvious personal sources, creative fantasy also draws upon the forgotten and long buried primitive mind with its host of images, which are to be found in the mythologies of all ages and all peoples.

The sum of these images constitutes the collective unconscious, a heritage which is potentially present in every individual.

It is the psychic correlate of the differentiation of the human brain.

This is the reason why mythological images are able to arise spontaneously over and over again, and to agree with one another
not only in all the corners of the wide earth, but at all times.

As they are present always and everywhere, it is an entirely natural proceeding to relate mythologems, which may be very far apart both temporally and ethnically, to an individual fantasy system.

The creative substratum is everywhere this same human psyche and this same human brain, which, with relatively minor variations, functions everywhere in the same way. Carl Jung, CW 5, Forwards, Page xxviii

1. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=13PNV6L4LRFD5&dchild=1&keywords=jung+vol+5&qid=1610206075&sp

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As you know, the psyche may be split up into its original inherited components.
(2022-03-06 03:12)

[paypal _donation _button border="5"]



Mrs. Crowley: The ancestors really. Would it not be a more complete participation mystique?

Dr: Jung: Yes, ghosts are remnants of former lives, what one calls ancestral spirits, which means the units which constitute the psyche.

As you know, the psyche may be split up into its original inherited components.

These are called Mendelian units; one part of the psyche comes from the grandfather, another from the great-grandmother, and so on, the
individual is a sort of conglomeration of ancestral lives.

This leads to the idea of reincarnation, the migration of souls, etc.; all those apparently vivid recollections of former lives occur when one is in the condition in which an ancestral life is constellated.

This is such a natural event that a very imaginative Frenchman, Leon Daudet, though he knew very little about psychology, could not help
observing it; he speaks of it in his book L'Heredo. "1 He is a very fantastic creature, yet that book contains a considerable kernel of truth.

His theory is that at certain moments of the individual human life, something which he calls autofecondation anterieure takes place, meaning the fertilizing of oneself, and that generates an ancestral life.

In other words, it is as if an ancestral spirit were reawakened, and from that moment on the individual does not live his own life exactly but the life of his great-great aunt, let us say; he becomes peculiarly depersonalized.

That accounts for the strange changes of character one sometimes sees in people. For instance, a very nice young man, quite reasonable and amiable and generally admirable, from a certain time in his life displays very inferior traits, and people say:

"Oh well, that is in the family, he is exactly like his grandfather who was such an awful beast."

There it comes to the fore. You see, that man was meant to be a quite different being, but by an act of autofecondation anterieure he regenerated his grandfather, and now he lives his grandfather-he becomes more or less neurotic and represses his true individuality which showed itself when he was very young; he lives really the ancestral life.

Mrs. Crowley: Would you say that about St. Francis of Assisi?

Dr: Jung: No, that was a positive change. You see, it is possible that one sets out to

live the ancestral life right in the beginning, as most people do who develop in a reasonable and positive way-they grow out of several ancestral lives into all-round individuals. Look at Mussolini, for example.

There was a picture of him as a boy in our illustrated paper, and he looked like any Italian workman, absolutely commonplace and
foolish-he was one sort of ancestral fool they had in the family.

A genius never grows out of a perfectly balanced family, there must have been fools; a fool is always the first sign of the genius and the last, as foolishness and wisdom are sisters.

And then he developed beyond the ancestral level, becoming more than his ancestors; he has become in a way completely individuated, an all-round personality, transcending himself, transcending his ancestral lives.

Then there are people who bloom early, like gifted children, and one expects them to have marvellous personalities later on, but no, they wither, an ancestral life breaks through, and they become sort of withered mummies.

That is a regressive development which is very frequent.

All neuroses have to do with such things: a successful development is blighted and an ancestral life steps into the place of the individual life.

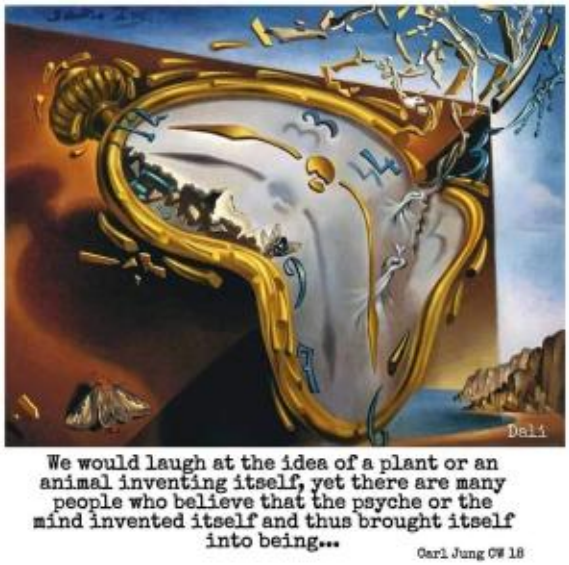
Or one can put it also that the individual development is repressed by the ancestral life.

Later on in life, or even in the beginning, one sees that such a person is living a sort of collective life, not being himself really; he is most probably an ancestral spirit. Carl Jung, The Visions Seminar, Page 1266-1267

1. https://smile.amazon.com/gp/product/0691099715?pf_rd_r=GMK213EH27YZGEG9N0Z7&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8

Deeds were never invented, they were done. **(2022-03-06 04:40)**

[paypal _donation _button border="5"]


Dali
We would laugh at the idea of a plant or an animal inventing itself, yet there are many people who believe that the psyche or the mind invented itself and thus brought itself into being...
Carl Jung CW 18

[1]The Symbolic Life

Faust aptly says: "Im Anfang war die Tat" (in the beginning was the deed).

Deeds were never invented, they were done.

Thoughts, on the other hand, are a relatively late discovery; they were found, and then they were sought and found.

Yet unreflected life existed long before man; it was not invented, but in it man found himself as an afterthought.

First he was moved to deeds by unconscious factors, and only a long time afterwards did he begin to reflect about the causes that had moved him; then it took him a very long time indeed to arrive at the preposterous idea that he must have moved himself—his mind being unable to see any other motivating force than his own.

We would laugh at the idea of a plant or an animal inventing itself, yet there are many people who believe that the psyche or the mind invented itself and thus brought itself into being.

As a matter of fact, the mind has grown to its present state of consciousness as an acorn grows into an oak or as saurians developed into mammals.

As it has been, so it is still, and thus we are moved by forces from within as well as from without. Carl Jung, CW 18, Para 553

1. https://smile.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_2?crid=BF6NGISSWBSQ&dchild=1&keywords=jung+volume+18&qid=1610358083&sprefix=jung+vol%2C

Dr Marion Woodman: Analyst, teacher, author, friend, woman, visionary (2022-03-07 03:47)

[paypal _donation _button border="5"]



[1]Deanne Bogdan (2008) Dr Marion Woodman: Analyst, teacher, author, friend, woman, visionary

Dr Marion Woodman: Analyst, teacher, author, friend, woman, visionary by Deanne Bogdan

Ontario Institute for Studies in Education of the University of Toronto, Canada

(Received 20 October 2007; final version received 14 December 2007)

This paper is a biographical introduction to the life and works of Dr Marion Woodman.

Written from the vantage point of one who has known Dr Woodman personally and professionally as a colleague and friend for the past two decades, the article's purpose is two-fold: to present a chronological digest of Dr Woodman to readers who may be new to her; and, secondly, to reprise her life events and publications to seasoned readers of her works and audiences of her many tapes, lectures, and intensives.

The paper attempts to combine a chronology, personal anecdotes that illumine her character and personality, brief explanations of some of the terminology associated with her writing and teaching, and to foreground some of the major themes in Dr Woodman's oeuvre.

A shorter version of this paper was read on 4 June 2007, on the occasion of Dr Woodman's having received a Lifetime Achievement Award from the Ontario Institute for Studies in Education of the University of Toronto.

Keywords: Marion Woodman; biography; publications; conscious femininity;

Carl Jung; Lifetime Achievement Award; Marion Woodman Foundation.

It is my pleasure and honour to present to you this biographical introduction to Dr Marion Woodman on the occasion of receiving her Lifetime Achievement Award from

the Ontario Institute for Studies in Education of the University of Toronto.

Many of you already know Dr Woodman and her work.

For those already familiar with her, this introduction will reprise a lifetime of passionate devotion to expanding and deepening Jungian theory to the dimension of what she calls ''the feminine", through her many books, articles and interviews (now translated into French, German, Croatian, Portuguese, Russian, Italian, Swedish, Czech, Spanish, and Japanese, among other languages) as well as workshops, intensives, creative collaborations, and the internet.

Marion even has a rose garden named after her at Pacifica Graduate Institute in Santa

Barbara, California.

For those new to the phenomenon of Marion Woodman, you are about to encounter one of the most remarkable women of our time.

Though I had studied English Romanticism under her husband Ross Woodman at the

University of Western Ontario decades ago, I first became aware of Marion Woodman in

the early 1980s at the home of a teacher friend who regularly attended lectures at the

Jung Institute in Toronto.

Shortly into my visit, I heard a strange woman speaking in the house.

The sound was coming from a recording, but I couldn't quite make out what the woman

was saying except for the repetition of the word ''chrysalis".1

When I asked my friend what this was all about, he replied, ''The words don't matter; just listen to the voice".

The voice was soft yet clear, distinctly musical (even Marion's voice-mail greeting has a lilt to it), and not a little mesmerizing.

Of course the words did matter.

What I think my friend was referring to was what Dr Woodman calls the ''spiral" of the journey to the Self, through which the traveler makes her way, each level of the descent revealing new material, each time going a little deeper, offering a new perspective on the old.

Something similar happens with the listener's experience of Marion Woodman's recordings; and with the reader's, of her books.

As she sometimes advises, ''Don't worry if you don't seem to be 'getting it'; just keep going on the spiral and whatever you're struggling with will come up again" – often

on the very next page.

Reading Marion Woodman is rather like learning a Bach fugue.

Instead of concentrating on each note, you look for patterns: themes appear, are repeated, inverted and developed, intersect, and reappear in new contexts.

Perhaps that's why reading Marion Woodman is always a rereading.2

The auditorium at OISE/UT is historic for Marion Woodman.

It not only housed the meetings of the Jung Society of Toronto in the 1980s, in which she was a major figure, but is also the site of a momentous lecture she gave in 1986 to an audience of professors, graduate students, and Jungian enthusiasts, during which, at a pivotal moment, the subway train came roaring through, marking a revolt in which some people actually walked out.

Sponsored by OISE's then Department of Applied Psychology, and personally invited by

me as a new faculty member, Dr Woodman spoke on ''Women, Madness, and Creativity",

a topic that later became one of the central chapters in one of her most celebrated

(and radical) books The pregnant virgin (1985).3 Dr Woodman's lecture that night

engendered admiration in many, awe in some, and anger in others.

The professor who had co-invited Marion with me left the stage, refusing to thank her because of what she thought was Marion's essentialist use of the terms ''masculine" and ''feminine".

As Professor Joel Faflak of the University of Western Ontario has recently written, however, these categories in both Marion Woodman's writing and her analytical practice are ''a reconsideration(emphasis mine) of the creative feminine and (emphasis original) its relationship to the creative masculine.

That is, that Jungian psychology, along with the rest of the world, often distorted the feminine signaled something wrong with our understanding of the feminine and the masculine" (emphasis original, Faflak, 2005, p. 128).

Since that 1986 lecture, those who read and follow Marion Woodman's work have come to understand that she uses these terms within their context as ''non-gendered energies".4

As Ross Woodman (2005a) has written, ''The masculine and feminine are the other of each (each other), which is essential to a conscious recognition of their identity.

The conscious feminine thus resides in its masculine other, even as the conscious masculine resides in its feminine other" (p. 49).

Who is this woman who inspires devotion, resistance, recognition and misrecognition

scenes in the psyches and somas of ordinary people of all sexes?

Who is this internationally renowned analyst who both extends and critiques Jungian theory, who uses imagery, poetry, ritual, and such terms as myth, metaphor, and archetype, Sophia as the feminine side of God,5 ''soul-making", and the integrated notion of bodysoul as a single word – ''the pulsating presence of the life force" in which ''the soul [is] understood as the incarnate body's consciousness of itself" (R. Woodman, 2005a, p. 44)?

Who is this woman who, before becoming the ''Marion Woodman" of today, was compelled by her shock at discovering her inability to successfully hail a taxi ''one cold winter night" in London, Ontario, in 1968, unassisted by father, husband, or brother, to travel alone to India, to confront her fear of death directly, and consciously to take up residence for the first time in the materiality of her own flesh (M. Woodman, 1985, p. 176)?

The eldest of three children, Marion Boa was born in London, Ontario, on 15 August

1928.

Her siblings were both boys, one of whom, Fraser, went on to become a well-known Jungian analyst.

As Ross Woodman writes, little Marion, raised in a parsonage, was taught to read at age three by her father by tracing the sounds of words.

‘‘Literacy, for Marion, . . . [became a] ‘‘second birth” (R. Woodman, 2005a, p. 52).

When she reached school age, having been weaned on the novels of Dickens, she soon became bored.

This is an early example of her having felt out of synch with the world around her, something Marion insists is a pre-condition for her own creative work and for her ongoing process of becoming.

As Tina Stromsted (2005) recounts in an interview with Marion, Marion’s mother, a suffragette, bedridden by a physiological condition set within a sexist cultural milieu that inhibited her astute business sense, had felt uncomfortable with her own body (resenting Marion for not being born male), and felt caged by a village life that was alien to her urban, entrepreneurial spirit.

However, ‘‘though Marion’s mother felt sorry for Marion for being a girl”, she nevertheless mirrored her daughter’s body to Marion, as she witness[ed Marion’s] ‘‘. . . hair, skin, and hands, parts of Marion’s body that are still vibrant and expressive today” (p. 16).

Thus it was Marion’s own parental figures – a supportive, intellectual father and brilliant mother trapped in a body incapable of containing her repressed energy – that comprised the backdrop in Dr Woodman’s personal life which became foundational to her subsequent reconceptualization of the archetypal masculine and feminine and their dynamic interrelationship as they played out, first, in her own struggles with eating disorders, and later in her theorizing about conscious femininity as well as in her heterodox approach to clinical practice.

Marion offers as a template for her life and work the story of her sunstroke at age 16 when she worked for the summer on a farm as her contribution to the war effort. Marion ploughed fields and planted trees, engaging in a ritual that marked the end of her high school years.

As Ross Woodman (2005a) writes:

Grieving for what she had lost, day after day under a hot sun she sat on her tractor ploughing.

Finally, one day the farmer took her out to show her what she had done.

To her amazement, Marion saw stretching before her long curving furrows which seemed to be turning in upon themselves toward a center that was not there.

The next day, determined to follow a straight line she realized she was losing consciousness. . . . By nightfall, her face had begun to swell, and by morning she could no longer see. (p. 63)

This is one vignette of Dr Woodman's impulsion to being in touch with ''what the other

world wants",6 to being forced to surrender to the transpersonal. Her excruciating bloat at 16 was a manifestation of what she would come to see as the experience of ''nothingness" that could set her free (M. Woodman, 2005, p. 64) – in Christian parlance, the Crucifixion that precedes Resurrection. Dr Woodman's acceptance of her propensity to react somatically to forces over which she has no control and thereby to live in the eye of paradox, while standing to her own truth, has been a perpetual refrain of both her life and work.

After three years studying the biological sciences at the University of Western Ontario

in London, Ontario, Marion responded to the demand of her Soul to study literature,

especially Shakespeare and the English Romantic poets, Blake, Keats, and Shelley.

This was not an easy decision.

As she tells us in Coming home to myself (1998), ''In my late teens, I chose to sacrifice my beloved poetry of the microscope for another kind of poetry, the poetry of word" (p. 2).

In 1958 Marion Boa married English Professor Ross Woodman; she taught English Literature for 24 years mainly at South Secondary School in London, Ontario.

At the time the New Criticism was the reigning (but invisible) conceptual framework for teaching poetry. That is, the poem as ''verbal icon" (Wimsatt, 1954) was Counselling Psychology Quarterly 107

wrested from its historical and/or cultural/biographical context and analyzed with cerebral precision for its ''real meaning", ultimately to be envisioned as an organic but primarily conceptual whole.

''Mrs. Woodman" taught her students differently: to embody the poem through simple yogic asanas, intonings, and basic movement exercises that increased in intensity with verbalizing the actual words of the text.

Some of her classes were held in a theatre-in the-round on the second floor, halfway between the top floor of the academic classes and the gym on the ground floor.

(The symbolic significance of this hierarchical structure will not be lost on readers.)

As Marion affectingly describes in Leaving my father's house (1992), she and her dancer colleague Mary Hamilton, then the physical education teacher, took their first steps in ''bring[ing] body and spirit together" (p. 121).

Here the students were viscerally empowered to release the blocked energy from their unconscious and to change the metabolism of their previously ‘‘rigid” bodies by living the poetry (p. 120).

These classes prepared the ground for the now famous Body Soul Rhythms intensives.

As someone who has worked in the philosophy of literature education for many

years, I can well appreciate the thoroughly revolutionary nature of ‘‘Mrs. Woodman’s”

pedagogy of integrating psyche and soma in literary response at a time when bodies were seen but not heard, still and not mobile, in English class. (See Bogdan, 1992a.)

Though content in her high-school teaching career, Marion gradually became aware

that her destiny lay elsewhere.

Even to this day, however, she has never lost her love of teaching, which she still regards as integrally related to her intimate connection with the archetypal world.

Marion’s preliminary knowledge of Jungian theory, her spiritual rebirth in India, and a recurrent dream impelled her to travel to Zurich to become a Jungian analyst.

This process was hardly seamless, as Marion’s resistance to giving up her middleclass

security somatized into serious illness. Her body could not lie; it never can.

Thus continued a pattern that has repeated itself throughout her life in what Ross

Woodman (2005a) has called the ‘‘circumambulations” in Marion’s ‘‘Vale of soul-making” (pp. 43–85).

As Marion tells it, the circumambulation between London and Zurich went something like this.

Marion’s mother had been a soloist in the church choir, and music had figured

prominently in Marion’s education.

One of her strongest memories is of her mother’s rendition of the song ‘‘The Holy City”, referring to Jerusalem.

In 1971 Marion had a dream in which she heard the line, ‘‘Turn your face toward Jerusalem and don’t turn back”.

She knew that the word ‘‘Jerusalem” in this song was for her suffused with the energy of her own inexorable drive for spiritual fulfillment.

Despite her deep ambivalence about following through on such a life-altering decision, she applied to the Jung Institute in Zurich and was accepted.

Her dream recurred two years later, and again six months after that, the night before she tendered her letter of resignation from her teaching position: she had made the decision to follow her Jerusalem dream, albeit reluctantly.

But her resignation was rejected by her principal, who tore up the letter in front of her, saying that she couldn't possibly be serious about wanting to leave. Marion went home secretly relieved.

That night she awoke with what at various times she has called ''bear claws" and ''pools of water in her feet and ankles".

Driving her to the hospital, Ross said, ''I guess I'd better tell Bob that you won't be coming back".7

Marion was suffering from life threatening kidney failure, which had not completely healed even as she began her studies in Zurich.

In the wake of her life-changing decision, she was stripped of every vestige of her

privileged social position.

But, once again, she had come to recognize the futility of will-power when the unconscious beckons: Soul says no to ego, and the body shows the way.

This process continues for Dr Woodman to this day in the application of her work to

issues of identity and inclusiveness in what we now call ''critical multiculturalism".

The Zurich years (1974–79) produced a thesis that was eventually published as The owl

was a baker's daughter: Obesity, anorexia nervosa and the repressed feminine (1980). Marion was now a certified Jungian analyst; her first book on eating disorders, a harbinger of her later work and international influence not only directly in psychology but indirectly in its increasingly interdisciplinary cognates.

That this work was ahead of its time is indeed an understatement.

Today, as researchers in obesity studies work on topics such as addiction, they surely must, to borrow from Virginia Woolf, be thinking ''back through their mother"

(Woolf, 1929/1957), and be asking, as Dr Woodman herself did over three decades ago,

''What does fat symbolize?" (M. Woodman, 1980, pp. 40–41).

This first book was followed two years later by Addiction to perfection: The still unravished bride (1982b).

Here Woodman the author grows more fully into her own style and method.

Departing from the more conventionally academic approach in Owl, she develops, along with a more personal (almost novelistic) writing voice, her schematic use of interlocking archetypal patterns (The Demon Lover, Divine Child, Pregnant Virgin, Father's Daughter, among others), classical mythology, dreams, fairytales, and other literature, contemporary historical events, and popular culture to articulate her major ideas: the intricate relationship between the death dealing yearning for the ideal; body-image, themes of patriarchy, rape, and ravishment; the relationship between sexuality and spirituality; the importance, especially for women, of a strong body to contain the integration of body and spirit so crucial in the attainment of identity, and of holding the tension between the opposites, i.e., ''consciousness uniting with unconscious, spirit . . . with matter" (M. Woodman, 1980, p. 186).

In retrospect, these early books resonate well with women authors in the various fields

of Women's Studies, thinkers who were at the time also trying to move beyond the gender essentialist assumption that women are this, men, that, authors who prefigured in their own way the combination of holism and sensitivity to difference with which scholars, teachers, researchers, and practitioners are working today, to-morrow, and beyond.

In 1983 Sandra Gilbert and Susan Gubar published their landmark Norton anthology of

literature by women.

The mid-1970s and 1980s saw the flourishing of feminist scholarship in psychology, literature, philosophy, educational theory, philosophy of education, religion, literary criticism, and aesthetics, signifying academe's awakening to the significance of gender.

Although Marion does not call her work specifically ''feminist", her battle against patriarchal structures has always been at the heart of this revolution by women reclaiming their material and spiritual identity personally and within the culture.8

In 1979 Marion opened her practice in Toronto and immersed herself in the dynamic

life of the Jung Institute on St. Clair Avenue.

At the same time she continued to speak in public and to write. While Addiction to perfection (1982b) can be thought of as a through composed work (one chapter following logically from the previous one), Dr Woodman's next book, The pregnant virgin (1985), is a collection of interrelated essays (often developed from her lectures) bringing together the complex of archetypes comprising the overarching figure of The Pregnant Virgin.

(It was this book whose 20th birthday was celebrated in 2005 at a conference at Paci-

fica.)

Incorporating some of her clients' dreams in her written work, Marion expands the themes from Addiction to perfection (1982b) in The pregnant virgin (1985), in which she fashions an icon of incubation, of being on the threshold of emerging creative energy, a place of rest where ''the ego must remain conscious enough to allow the released energy to flow within the container until it is transformed" (p. 128).

The power of this archetype in the current collective imagination is such that it resonates today with special significance in books and films such as ''Pan's Labyrinth" and the apocalyptic ''Children of Men".

The primary lessons of The pregnant virgin (1985) are first, self-acceptance, and more importantly, love.

This is one reason why this book is perhaps the single work through which Marion Woodman established herself not only in the world of analytic psychology but its academically related disciplines, in which the terms ''diversity," ''difference" and ''multiculturalism" connate a focus on ''the other" and its place in theorizing identity.

In preparing this Introduction, I reviewed my notes (dated 11 April 1988, but not titled) from a lecture Marion gave in Toronto; I could still hear the shimmer of her voice. In the hindsight of our awareness of issues beyond the psychological per se both in clinical practice, the humanities, education and the social sciences, Marion's emphasis on the material as integral to the spiritual and her refusal to be bound by polarities resonate in these lines: ''Image is part material and part spirit".

''The archetype will manifest in image

and in body, bringing the dynamism of instinct to consciousness". ''Soul is the container

through which matter and spirit become human". ''How many times can the heart break?"

''As I listen to my patient's anguish, I hear another voice –my patient singing 'Love me"'. In these last excerpts we note the poignancy of Marion's compassion supplanting the safety net of analytic ''objectivity" or aesthetic distance. (See Faflak, 2005, p. 111ff.) That night Marion's voice seemed to wash over the audience, as each one of us, within the perspective of our own individual location, took in this phrase or that aphorism or this metaphor, letting it drop deep into our consciousness at whatever place on the spiral we happened to be.

So, as early as 1988 (and even earlier), Marion was sowing the seeds of her theories, now being applied to the kinds of compelling current social issues with which psychologists and academics with a critical perspective on their own theory and practice are now so concerned.

For Marion Woodman the 1990s was a decade of extraordinary productivity and

tumultuous change.

An explosion of books, invited book chapters, workshops, interviews and accolades, international speaking engagements, collaborative projects, three honorary

doctorates, as well as scores of audio and videotapes abounded.

Dr Woodman was now in her prime, but in 1991 was suddenly diagnosed with cancer. Despite this setback, other books followed in quick succession.

The ravaged bridegroom: Masculinity in women (1990); Leaving my father's house: A journey to conscious femininity (1992); Conscious femininity: Interviews with Marion Woodman (1993); Dancing in the flames: The dark goddess in the transformation of consciousness (co-authored with therapist Elinor Dickson,1996); Coming home to myself: Daily reflections for a woman's body and soul (co-authored with Jill Mellick, 1998); The maiden king: The reunion of masculine and feminine (co-authored with

Robert Bly, 1998); and The forsaken garden: Four conversations on the deep meaning of

environmental illness (with Thomas Berry, Sir Laurens van der Post, and Ross Woodman,

and interviewed by Nancy Ryley, 1998).

Though the language of these books may not be that of the critical discourse familiar to postmodern and post-colonial ears, Dr Woodman's categories of ''masculine" and ''feminine" become the ''ground bass", as it were, for their application across cultures to what it might mean to call oneself fully human in the twenty-first century, when the psychological and psychoanalytic dimensions are so integrally connected to ethical and global considerations.

Marion's prodigious output in the 1990s was interspersed with surgery, radiation,

countless medical consultations, chronic pain, conflicting diagnoses, and long periods of

recovery. Her suffering and treatment are chronicled in her latest book Bone: Dying into life, published in the millennial year. Bone reveals Marion undergoing and recapitulating in her own birth canal the literal regeneration of the feminine through matter that she had been writing and speaking about professionally – but living personally – throughout her life.

In his deconstruction of Bone: Dying into life (2000), David Clark (2005) refers to Marion's cancer as ''the 'gift' of her experience with illness".

For Clark this becomes ‘‘a testament to the project of Marion Woodman’s own soul-making” (p. 139).

Here again, Virginia Woolf springs to mind. In her brief essay, On being ill (1930/2002), Woolf can be said to be holding the tension between the opposites as she meditates on the reversal of the normative hierarchy between mind and body that characterizes the state of physical illness.

All day, all night, the body intervenes; blunts or sharpens, colours or discolours, turns to wax in the warmth of June, hardens to tallow in the murk of February.

The creature within can only gaze through the pane – smudged or rosy – it cannot separate off from the body like a sheath of a knife or a pod of a pea for a single instant; it must go through the whole unending process of change, heat and cold, comfort and discomfort, hunger and satisfaction, health and illness until there comes the inevitable catastrophe: the body smashes itself to smitherings, and the soul (it is said) escapes. (Woolf, 1930/2000, pp. 4–5)

Ultimately, for Woolf, the soul’s escape from the body would mean taking refuge in

death; for Marion Woodman, being stripped to bone is figuratively and literally a ‘‘dying

into life”.

Throughout her illness, and even to this day, in the painful aftermath of having been

over-radiated after her surgery, Marion has coped with serenity and that perpetual smile in her voice.

One of my most vivid memories is of meeting her outside the Princess Margaret

Hospital in Toronto, where she had just collected ex-rays of her spine that I learned

sometime later were to be sent to California for ‘‘a second opinion”.

That day Marion’s mood was not in the least morose; my husband’s architectural offices were close by, and she said she’d like to check them out.

There she was, barely able to walk, and harboring a death sentence; and there we were, going south on Sherbourne Street like two old friends taking a stroll.

This capacity for being totally present to the other and for remaining in the stream of life amidst her own adversity is constitutive of Marion Woodman, both as world-figure and as a woman.

So, too, is the intermingling of her impish humor with total seriousness.

When she received her first honorary doctorate from her alma mater, The University of Western Ontario, before her address to the graduands, she had the audience stand up and wiggle our behinds, reconnecting with our ‘‘dog energy.”

But once we were seated, she declaimed loudly in her no-nonsense voice the first line of her address: ‘‘Have the courage to live your own life, not the one projected onto you!”

One of Dr Woodman’s books that I consider especially significant is Leaving my father’s house (M. Woodman et al., 1992), a collaborative work with three other co-authors in which each writer addresses the same fairytale from the vantage of her own ‘‘journey to conscious femininity”.

In the very first paragraph Dr Woodman most clearly articulates that the term exponentially rejects the rigid parameters of any conventional interpretation of ‘‘gender”:

The eternal feminine is thrusting her way into contemporary consciousness. . . . whatever her name, she is the manifestation of the divine in matter. Among her many faces are the Black Madonna, White Buffalo Woman, Shaktri, Kali, Aphrodite.

Hers are the ways of peace, compassion, reverence for life and death and the oneness of nature. . . . It is our immediate task to relate to the emerging feminine whether she comes to us in dreams, in the loss of those we love, in body disease, or in ecological distress. Each of us in our own way is being brought face to face with Her challenge. (M. Woodman et al., 1992, p. 1)

Carl Jung was inspired by the papal bull of 1950 ‘‘promulgating the Assumption of the

Blessed Virgin Mary” to include the feminine in his conception of consciousness by

entering ‘‘the feminine into the patriarchal Godhead, thereby releasing into consciousness both a new understanding of the feminine, released from the mythological identification of Eve with Satan, and a new understanding of the masculine, released from the mythological identification with patriarchal power” (R. Woodman, 2005b, pp. 100–101).

Jung was particularly distrustful of the anima as it relates to the arts (R. Woodman, 2005a), Counselling Psychology Quarterly 111 however, and was personally unable to confront ‘‘the dark materiality of the body” itself (Faflak, 2005, p. 117). Marion Woodman not only recognized this limitation in Jung’s theories as impeding his own work (R. Woodman, 2005a), but dissolves Jung’s underlying dualism in her conception of feminine consciousness as ‘‘rooted in the heart.

The feeling comes with the thought, and as the thought is spoken, the heart opens, and feeling flows to deeper, richer levels”.9

This kind of body thinking, Marion avers, ‘‘is silenced in our culture” (p. 116) – and, I would add, too often in our somanaesthetic universities, in which Jung Studies have become anathema in favour of more readily abstractionable accounts of the relationship between body and mind, intellect and emotion, the conscious and

unconscious. (See Flafak, 2005, p. 113ff).

In this sketch I've attempted to show how Marion Woodman could go from teaching the English Romantics to counselling and writing about eating disorders to theorizing conscious femininity to her ideas about the future of the planet.

Her life and work are of a piece, and, above all, born of her own experience, in the recurrent circumambulations in which the spiritual yearning she experienced from early childhood has been so strong that the body periodically breaks down, will-power is not at issue, and the ego capitulates to the Self.

The spiral as a means of renewal – of the spirit and/or of the earth – manifests in my own discipline of philosophy of education as what Ross Woodman calls the subversion of logocentric theory by ''the feminine as praxis" (R. Woodman, 2005a, p. 49): that is,

a necessary condition of all learning is that the theatre of the mind must take its cue from the instincts of the body.

What is Dr Woodman doing now?

In addition to writing a new book, for the past few years she has been heavily involved in The Marion Woodman Foundation, an organization devoted to teaching and propagating the experiential work and guiding concepts of Body Soul Rhythms, which is well, thriving, and living on three continents.

Formed in 2002, The Foundation is rooted in belief in the inseparability of psyche and soma and the efficacy of ''group process [in] working towards consciousness" within the theories of Carl Jung and Marion Woodman.10

The BodySoul Rhythms approach to developing the embodied soul, as conceived by Marion, has evolved for the past three decades through the intensives conducted by her, Mary Hamilton, Ann Skinner, and now continuing with the next generation of leaders.

As Ross Woodman (2005a) describes it, the work springs from Marion's location of soul ''in a centripetal, living, pulsating present, which, as presence, is always now, . . . the inner reality of the here and now which is always already present" (p. 49).

Of special educational importance for diversity is the Foundation's scholarship program for promising women from several countries.

I feel fortunate to have been a participant in BodySoul intensives, as well as in the

‘‘Crone Seminars,” which took place a few years ago in London, Ontario. Here ‘‘women of a certain age” gathered twice annually for three years to read Jung’s Lectures on

Nietzsche’s Zarathustra (1952) under Dr Woodman’s tutelage in the mornings; and, after lunch, to embody our lessons through relaxation exercises, creative movement, yoga, journaling, poetry, drama, musical and visual art activities.

Marion’s belief in and promotion of the primary role of all the arts to education at every level have been a subtext of her own education and of her work from the very beginning of her career to the present day, and continue to be a driving force behind The Marion Woodman Foundation itself, which assumes embodying spirit in the world of art, the interdependency of art and science in the creative process, and multi-faceted expressions of differently inflected identities within the concept of upper case Soul and Self.

According to their Mission Statement, the leaders of the Foundation are committed to

the ‘‘new field of interpersonal neurobiology”, to affirming ‘‘belief in the concept that the perceived and perceiver are one and are continually interacting with and affecting each

other”, thus ‘‘integrating the scientific, psychological, and the creative as their work

evolves”.11

The academic parallel to this statement is its embodiment in Marion and

Ross’s support of Jung Studies in the undergraduate Minor in the Paradigms and

Archetypes Program under Dr Ann Yeoman at New College/UT, which also offers

Programs in Women and Gender, Equity Studies, and African and Caribbean Studies.

Its affinities at OISE/UT are to be found in the new Centre for Diversity in Counselling and Psychotherapy (CDCP) under Professor Roy Moodley, housed in the Department of

Adult Education and Counselling Psychology, with Professor Marilyn Laiken as Chair.

In London, Ontario, Marion’s work is brought full circle with the recently established

Harris-Woodman Chair in Psyche and Soma at the Shculich School of Medicine and

Dentistry, University of Western Ontario.

The title of this Chair was carefully and deliberately chosen: not ‘‘Mind and Body,” but ‘‘Psyche and Soma”.

For Marion Woodman, ‘‘psyche” signifies ‘‘the imagination of the body” (Faflak, 2005, p. 125).

Indeed she went so far as to assert that ‘‘the powers of metaphor” had healed ‘‘what

the physicians could not cure” in her own body (Clark, 2005, p. 141).

Commenting on the current crisis of the humanities in the universities, Toni Morrison

(2005) enjoins academe to enlist the arts in the service of ‘‘sharpening the moral

imagination” if we are serious about challenging the threats of galloping globalization and abuses of human rights (pp. 716–717).

Marion Woodman’s appropriation of Jung’s legacy to consciousness of the feminine is directly aligned to Morrison’s plea.

Together they signal the conjoining of identity and diversity, the individual and the collective, the ethical and the aesthetic, through the creative process of embodiment.

In a city as diverse as Toronto, where public information is available in 70 languages,

and at an educational institution such as OISE/UT, where critical multiculturalism

invokes not only the ethnic mosaic but embraces considerations of race, class, gender,

sexualities, religions, comparative abilities, and other markers of difference, the long awaited celebration of Jung Studies, as revivified and enfleshed by Marion Woodman,

within the academy augurs nothing less than the truly democratic reintegration of the arts and the sciences for the future of Higher Education.

What better vision for receiving a Lifetime Achievement Award! I would like to conclude by returning to the initial image that began this introduction with a poem from her collaboration with poet/artist/professor Jill Mellick in Coming home to myself (1998):

If you watch a caterpillar You might catch the moment When the crawling stops.

Delicate membranes attach to a twig.

Old skin is shed, pupal skin hardens.

The caterpillar chooses the food

The butterfly will need,

Chooses the exact space

To later spread its wings.

Without the space,

The wings would never fly.

The chrysalis is essential.

It is the twilight zone,

A precarious world

Between past and future . . ..

[Where] . . . the winged beauty

That slowly and painfully emerges

[prepares, to] . . . live by a new set of laws. (p. 277) Deanne Bogdan (2008) Dr Marion Woodman: Analyst, teacher, author, friend, woman, visionary, Counselling Psychology Quarterly, 21:2, 105-116, DOI: 10.1080/09515070802030132

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Notes

1. See ‘‘Chrysalis: The psychology of transformation,” Tape #155 (M. Woodman, 1982a).
2. For Woodman, this kind of spiral reading of a great work of art entails a ‘‘cellular resonance” that can precipitate a bodily ‘‘shimmer” and ultimately lead to transcendence (Stromstedt, 2005, p. 23).
3. See Marion Woodman (1985), Chapter 2, ‘‘Taking it like a man: Abandonment in the creative woman” (pp. 33–44).
4. I am indebted to Ross Woodman for this articulation.
5. Joel Faflak (2005) understands Marion’s use of the appellation ‘‘Sophia” as ‘‘the name

Woodman uses to describe the dissenting work that she conducts on behalf of the ‘feminine,’ which is the wisdom of the ages that she marshals to resist the predations of abstraction and idealization – the seductive yet suicidally destructive impulses that she identifies with the ‘masculine’ and for which she blames modernity’s sorrowful inability to bring living and dying into a meaningful convocation” (p. 138).

1. Telephone conversation, 3 April 2007.
2. Telephone conversation, 3 April 2007.
3. ‘‘The 1980’s woman is realizing that her psyche has been raped as her mother’s before her was raped. If she is conscious, she does not blame her parents, nor the men in her personal and professional life. She recognizes that both sexes are in the crisis together and she to accept her own share of responsibility. Having carried the perfectionist standards of parents, teachers, and society in general, her own world of inner uniqueness has been violated to the point where she fears even to look into the mirror, for fear she won’t be there. Her husband, brothers and sons are in an equally precarious position” (Marion Woodman, 1982b, p. 152).

See also Jean Baker Miller (1976), Sandra L. Bartky (1990), Mary Field Belenkey et al. (1986), Jean Shinoda Bolen (1984), Susan Cady et al. (1986), Teresa de Lauretis (1987), JosephineDonovan (1975), Judith Fetterley (1978/1981), Sandra. M. Gilbert and Susan Gubar (1983), Madeleine R. Grumet (1988), Carolyn G. Heilbrun (1979), Carolyn G. Heilbrun and Margaret. R. Higonnet (1981/1983), Jane Miller (1986, 1990/1994), Elaine Showalter (1977),and Carolyn Kay Steedman (1986/1987). In 1986 I taught OISE/UT’s first course in feminist literary criticism using Elaine Showalter’s text, published the same year (1985) as The pregnant virgin.

In 1985 Showalter’s book was already recording the history of feminist literary

criticism.

Other important books in Women’s Studies published the same year as The pregnant

virgin are Gisela Ecker (1985), Toril Moi (1985), Jane Roland Martin (1985), and Christa

Wolf, (1985).

My own experience teaching this course is described and analyzed in Chapter 6

of Re-educating the imagination (Bogdan, 1992b). Marion Woodman’s conception of the

‘‘feminine” shares in a tradition of feminist thought that dates back to Mary Wollstonecraft (1759–1797), who advocated not only for women’s rights but for a fluid, dynamic conception of gender, the importance of a strong body to contain women’s intellectual and spiritual development, and, most importantly, an independence of mind and spirit free from the fetters of patriarchal constraints that are politically and socially instantiated in the culture. See Susan Laird (2008).

1. Cf. Virginia Woolf (1929/1957), who draws upon Coleridge’s concept of the androgynous mind to envisage a mind that ‘‘is resonant and porous; that . . . transmits emotion without

impediment: that . . . is naturally creative, incandescent and undivided" (p. 102).

2. http://www.mwoodmanfoundation.org/ _AboutUs.cfm?SA _SET _Z¼4
3. http://www.mwoodmanfoundation.org/ _HomePage.cfm?SA _SET _Z¼4

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1. http://dx.doi.org/10.1080/09515070802030132

So we cannot say it is the rule that when a man dies he becomes a spirit; (2022-03-07 04:23)

[paypal _donation _button border="5"]



[1]Visions Seminars

In the Tibetan Book of the Dead, pages 186-187, is a reference to the eighty thousand species of mischievous sprites.

These seem to be blood relations to the imps mentioned in the last seminar, and to come into being under somewhat similar conditions to those of the visions.

That is perfectly true, they are surely such imps, elementals; they are soulless and insect-like and there are so many of them; all those innumerable spirits of Eastern imagination and metaphysics are impish beings, creations that are fragments only; they are personifications of the partial souls in man.

Our psyche is by no means a unit to begin with, it seems to be a collection of inherited units, probably fragments of the past, of former lives or of ancestral lives.

I will not enter into a discussion of the possible transmigration of souls, metempsychosis, because we have no proof of that in psychology, we have absolutely no scientific means of establishing or confirming any conviction about such matters.

We only know that in the psychology of the unconscious there are those possibilities.

Things do happen which could be explained by the reincarnation theory; such ideas would never have come into existence in the history of the world if there were not corresponding psychological facts which lead to such conclusions.

But those are mere hypothetical conclusions, attempts of man to explain certain peculiar facts, and the existence of such conclusions does not prove the actual existence of anything like the transmigration of souls.

The idea in Buddhism is that the human being develops very slowly through incarnations in many forms; Buddha himself experienced about five hundred seventy rebirths, living once as a grasshopper, another time as a plant, another as a monkey, and so on.

Even those ideas are by no means farfetched, they correspond to definite psychical experiences.

Therefore such a hypothesis exists, and also such a conclusion; certain psychological facts explain the existence of the theory.

But, as I said, the existence of the theory does not prove that there is such a thing in reality.

Therefore, speaking of these matters psychologically, we can only state the fact that there are such theories, but we cannot prove them because there are other facts just as conspicuous which prove that they are hardly possible.

For instance, we have the overwhelming fact that at death the human psyche is apparently just put out, it no longer exists; occasionally there are certain postmortem effects which seem to indicate otherwise, but they are so rare and so extraordinary that we are awestruck when we hear of them.

So we cannot say it is the rule that when a man dies he becomes a spirit; it is a great exception when a fact occurs which points to the immortality of the soul.

We have to take that exception into account too, but we have not enough evidence; cases where ghosts have been observed with any accuracy are exceedingly rare, and they do not prove the continuation of life after death, because the obvious facts all speak against it.
Carl Jung, The Visons Seminar, Page 1180-1181

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_2?crid=OISGOI4KOQQW&dchild=1&keywords=jung+visions+seminar&qid=1610299

...it invariably turns out that you are a reincarnation of the savior, a messiah, and so on (2022-03-07 04:31)

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[1]Visions Seminars

Dr. Jung: Yes, personified autonomous contents.

For instance, a person might have a spirit of pride or of hostility, and the content would be essentially that emotion, or it might be personified as the spirit of an old aunt, or the grandfather, or anybody else.

But it can be proved that it is a memory image still alive, contents of the unconscious that act as if they were persons.

Now in investigating the psychology of such autonomous figures-experimenting with a planchette, say, or with a glass running round the table-if you can pin a ghost down and ask who said a certain thing, the unconscious replies:

”.John said it." "But who is John?" And the answer comes: "Don’t you remember John Smith, your cousin?"

And you think you have really got hold of him.

Then you engage him in conversation, ask him questions (one is naturally very curious about the land of the hereafter), and he tells you all sorts of interesting details, they are really

very peculiar.

But if you inquire too closely he begins to be evasive, he tells you all sorts of lies, and in the end he often persuades you to believe the most foolish things.

He says:

"The reason that I am moved to be here is that you are a very great man," and after a while it invariably turns out that you are a reincarnation of the savior, a messiah, and so on; or if you are a bit more modest, you are one of the apostles; or you are not exactly Julius Caesar, but his adjutant, and naturally you have a great destiny before you.

So you discover that it is all humbug, and you say to John, "You were always such a good friend, honest and loyal, such a nice man, how can you invent such hellish lies and try to hypnotize me into madness?"

And then he wriggles weakly out and evaporates somehow, he never will tell you why, so you come to the conclusion that the damned
thing has no soul, it is soulless to the nth degree.

All the products of the collective unconscious, if too hard pressed, evaporate into nothingness; the moment you get at them with your personal problems and desires, with your human soul, you destroy them.

They are exactly like exceedingly delicate flowers which only blossom for one night and then wither.

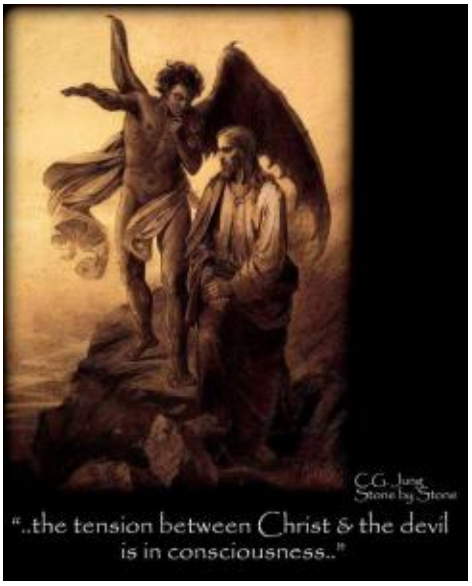
You must take them as they are, the truth of a moment; if you treat them as flesh and blood you make the mistake of your life. Carl Jung, Visions Seminar, Page 944

1. https://smile.amazon.com/Visions-Seminars-2-Volumes/dp/0882141112/ref=sr_1_1?crid=Y5LZWAUTMUZR&dchild=1&keywords=jung+visions+seminar&qid=1610293575&sprefix=jun

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You see, the tension between Christ and the devil is in consciousness! (2022-03-07 04:34)

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In this way then, a completely new redeemer concept arises.

However, it is in no way true, for instance, that out of this Behemoth (which is closer to God, so to speak, because it lives in the mountains) the Christ figure arises.

Rather, it is the lapis philosophorum, the filius philosophorum, that arises from it. That is already a prelude to the later development of the first and second millennia after Christ.

You see, the tension between Christ and the devil is in consciousness!

The figure of Christ is anticipated in a completely different way; it is anticipated in Egypt.

That is the dying and resurrecting god of the Near East. It goes back to the fifth millennium before Christ, to the figure of Osiris.

That is a pure pneumatic figure, while the differentiation of the Leviathan is actually already forming compensation for the pneumatic
principle from pre-Christian times, because the pneumatic principle became predominant with Greek philosophy approximately during the time of the Greek Golden Age, when the ancient gods had already reached their end.

They had already been discredited in the time of Homer; so already seven to nine hundred years before Christ they had in large part forfeited their credit owing to their all-too-human qualities [Allzu-Menschlichkeit]. Maud Oakes, Stone by Stone, Page 189

Marion Woodman Obituary by Judith Harris (2022-03-08 02:10)

[paypal _donation _button border="5"]



Obituary: Marion Jean Woodman

Marion Woodman (nee Boa) was born in August 1928 in London, Ontario, Canada and died on the 9th of July 2018, a few weeks short of her 90th birthday.

Marion, a preacher’s daughter, became totally devoted to her two younger brothers, Bruce and Fraser, after her mother fell ill with tuberculosis when Marion was only four years old.

In fact Marion often talked of putting little Fraser into a baby carriage and wheeling him around everywhere she went.

It was often said that the Boas were a force of nature unto themselves.

When Bruce (1930-2004) was just two years old, he was found at the local street corner directing traffic.

Later Bruce went to London (England) and became an actor known for such films as The Cherry Picker, and Superman as well as the television shows, The Avengers and Fawlty Towers. Fraser (1932-1992) also tried his hand at acting in London (England), but decided to return to his hometown of London, Canada where he taught English and Theater in high school alongside his older sister, Marion.

I will never forget the moment many years ago when I discovered a copy of Fraser's thesis from the Jung Institute on Marion's bookshelf in her Toronto apartment.

Inside the front cover Fraser had inscribed it to his sister: 'To my dear sister Marion, who tried the best she could for her brothers'.

I would say that Marion's relationship with her two younger brothers was vitally important to her.

When Fraser, and then later Bruce, became fatally ill, she sat by their bedside, not leaving them for a moment until they had passed away.

The Boas were strong and independent people.

One of the most amazing stories I am able to relate about Marion is that when she was about three years old, she went missing from the family home.

They were living at the time in Port Stanley, Ontario, Canada, in a home given to them by the parish where her father, Andrew Boa, served as the minister of the parish.

Hours went by and little Marion was missing and nowhere to be found.

In the meantime, the caretaker entered the church next door and there was little

Marion sitting quietly in the pews.

When the caretaker asked Marion what she was doing there all alone, she replied, 'I am waiting for God.

My father told me I would find him here'. These words were spoken by the three-year

old Marion.

Marion's search for the divine meaning in her life never left her.

She was still seen going to church on Sunday mornings at the end of her life, while at the

same time knowing that the real meaning was not to be found within the church walls.

Marion was always able to embrace paradox.

Prayer remained at the center of her life and she was never without her altar, whether she was at home or on the road.

Some of the most beautiful moments my husband and I

spent with Marion in her later years were at their home at Christmas time

where we would sing carols late into the night.

Marion had a first career as a legendary and beloved high school English teacher.

Somehow she found herself assigned to a class of ‘terminal’ students, those who, it was said, would never graduate high school.

Marion, however, would not hear of that. Instead she brought along a football and a poem by William Blake, Tiger, Tiger Burning Bright, tossing the ball around the room to the rhythms of the poem from boy to boy.

These ‘terminal’ students became no longer ‘terminal’, and most of them ended up going on to university. Marion’s energy was unceasing.

And these students, who were totally devoted to her, spent days decorating the church before her wedding to Ross Greig Woodman in December 1958.

A few years later, she accompanied Ross, a Professor of English at the University of Western Ontario (now Western University) on a sabbatical leave to London (England) where they attended ballet performances with Fonteyn and Nureyev every night whilst the Royal Ballet was in season.

During that year in London Marion felt a gnawing inside, something was trying to burst out but she could not know what.

It was at that time that Marion found her way to the door of Dr. E.A. Bennett, a British psychiatrist who had a close friendship with Jung that spanned nearly thirty years, and she entered

analysis with him at that time.

At the end of that sabbatical year, Marion and

Ross left London and went back to Canada and Marion resumed teaching at

South Collegiate in London, Ontario.

Over the next few years, Marion struggled deeply with the question of

whether to leave her teaching position and her husband Ross.

As Dr. Bennett wrote in a letter to her, 'You have been facing the inner world of self with some determination'.

In fact Marion was beginning to consider going far away over the ocean, to Zürich, to begin studies at the C.G. Jung Institute, located at that time on Gemeindestrasse 27, the home of the Psychology Club in Zürich.

Dr. Bennett wrote, in the same letter to Marion in December 1971, that crossing the ocean on her own would simply mean an act of faith on her part, but, on the other hand, it would not be a simple task.

And that it was not, for Marion did indeed embark on her journey to Zürich a few years later in 1974 and received her Diploma five years later, in 1979, not long after her fiftieth birthday. Going to Zürich did indeed mean not only giving up her teaching

career, but also leaving her beloved husband Ross behind.

Marion had been Ross's teaching assistant at the University of Western Ontario and together they shared a deep love of Romantic English Literature.

An astounding fact in Marion's life, and a further testament to her close bond

with her two brothers, Bruce and Fraser Boa, was that apparently Marion and

Fraser made the decision to go to Zürich completely independently of one other,

Fraser arriving one year ahead of Marion.

Marion began to search for an analyst before leaving for Zürich, as many of

us do, and wrote to Miss Barbara Hannah (Marion always referred to her as

'Miss Hannah'), requesting a place in her analytic practice.

Some years before, Miss Hannah had written to Jung to ask him to take her into analysis

and Jung apparently gave the same answer to her that she later gave to Marion.

Miss Hannah wrote back to Marion saying that she was too old to take on a new analysand but, like Miss Hannah, Marion was also a minister's daughter, and not one to give up trying.

After all, Jung had taken her on for the same reason, and therefore, she would gladly accept Marion into analysis.

One can find a beautiful tribute to Barbara Hannah in Marion's Foreword to The Inner Journey, also published by Inner City Books (2000).

Some time after her arrival in Zürich in 1974, Marion became very ill with kidney problems and her life hung on by a thin thread.

It was at that time that Marion began to realize that psyche and body are deeply connected, as Jung wrote,

'Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing'. ['On the Nature of the Psyche,' CW 8, par. 418.]

Marion began experimenting doing her own bodywork on the floor of her little room in Küsnacht.

Led by her own dreams, Marion began to develop her own work on the psyche-body connection.

Marion was, in fact, a pioneer and after she returned to Canada she developed BodySoul Rhythms (which became The Marion Woodman Foundation) along with Mary Hamilton, a specialist in movement, and Ann Skinner, who specialized in voice, and

together they travelled and gave workshops for women bringing together dreamwork, bodywork, and maskwork.

In the early 80's after her return to Canada, Marion opened a practice in Toronto which, after she gave just one lecture that Fraser had arranged for her, filled instantly.

Together Fraser, Daryl Sharp (Inner City Books), and Marion had founded the Ontario Society of Jungian Analysts in 1979 with the help of Jim Shaw, a businessman and philanthropist who had worked for

several years in analysis with Esther Harding in New York.

Marion's diploma thesis at the Jung Institute, which was published later as

The Owl Was a Baker's Daughter with Daryl at Inner City Books in 1980,

was, in fact, not her original thesis.

Marion had originally written her thesis

on the poet Emily Dickinson, for whom she maintained a lifelong love and

dedication to both her life's events as well as her poetry, but then Marion had

a dream that told her that she had to write another thesis!

Determined as

Marion was, and dedicated to the messages of the unconscious, she then

proceeded to write a second thesis on obesity and anorexia nervosa, a

Obituary: Marion Jean Woodman 295

ground-breaking study of working with eating disorders in women according to

the theories and writings of C.G. Jung.

The Owl Was a Baker's Daughter (1980), led to Addiction to Perfection

(1982), The Pregnant Virgin (1985), The Ravaged Bridegroom (1990), and to

Conscious Femininity (1993), all published by Daryl Sharp at Inner City

Books in Toronto.

These books led on to numerous articles, tapes, and films, countless speaking engagements and also to more books: Leaving My Father's House (with Kate Danson, Mary Hamilton, and Rita Greer Allen, Shambala, 1992), Dancing in the Flames (with Elinor Dickson, Shambala, 1997), Coming Home to Myself (with Jill Mellick, 2001), Bone: Dying into Life (Penguin, 2001), and The Maiden King (with Robert Bly, Holt Paperbacks, 1999).

Later in life, in the late 90s to be exact, Marion and Ross established courses in Jungian Theory at New College at the University of Toronto, with the help of Ann Yeoman and later Bruce Barnes as well as Tim Pilgrim, and the endowment that they established created a scholarship that is awarded annually to students who demonstrate academic merit, financial need, and a serious interest in analytical psychology.

Pacifica Graduate Institute in Carpenteria, California, formed a vitally important part of Marion's life.

Her archives are housed at Opus Archive and Research Center at Pacifica, along with the archives of others such as Joseph Campbell, James Hillman, Katherine Sanford, Marija Gimbutas, Jane Hollister Wheelwright, and Joseph Wheelwright.

Marion taught there often, as did Ross, and in their later years they would spend several weeks in the winter at Pacifica, teaching and talking with students.

When they returned to London, Canada each year, they looked many years younger and were full of life and renewed enthusiasm.

Marion holds an Honorary Doctorate from Pacifica as well as two others, one being the University of Western Ontario in London, Ontario, Canada.

Sadly, Marion developed a slow onset dementia over the last number of years and finally, after Ross gave her years of devoted and loving care, it was found necessary to place her in a long-term care facility in February 2014.

A few weeks later, Ross died in his sleep, overcome with grief.

Marion continued to live in the care facility, cared for by her two nieces, Fraser's daughters, Marion and Shelley Boa.

She enjoyed her life, the walks in the park, movies, and especially photographs of her beloved family, friends, and colleagues as she lived one day at a time the best she could.

In June of this year Marion fell and was not able to recover.

On 9th July, Marion Jean Woodman passed away peacefully, surrounded by her nieces and loving friends.

At her funeral a week later, her wishes were carried out: a piper played as her coffin was lowered into the ground. Judith Harris, Obituary: Marion Jean Woodman, Journal of Analytical Psychology, 2019, 64, 2, 293–296

The collective unconscious is not to be thought of as a self-subsistent entity;
(2022-03-08 04:06)

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Agostino Arrivabene
In contrast to the personal unconscious, which is a relatively thin layer immediately below the threshold of consciousness, the collective unconscious shows no tendency to become conscious under normal conditions...
Carl Jung

[1]The Spirit in Art, Man and Literature

In contrast to the personal unconscious, which is a relatively thin layer immediately below the threshold of consciousness, the collective unconscious shows no tendency to become conscious under normal conditions, nor can it be brought back to recollection by any analytical technique, since it was never repressed or forgotten.

The collective unconscious is not to be thought of as a self-subsistent entity; it is no more than a potentiality handed down to us from primordial times in the specific form of mnemonic images3 or inherited in the anatomical structure of the brain.

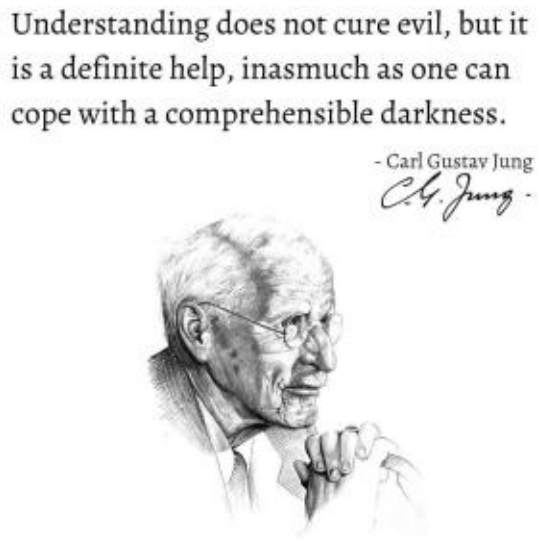
There are no inborn ideas, but there are inborn possibilities of ideas that set bounds to even the boldest fantasy and keep our fantasy activity within certain categories: a priori ideas, as it were, the existence of which cannot be ascertained except from their effects.

They appear only in the shaped material of art as the regulative principles that shape it; that is to say, only by inferences drawn from the finished work can we reconstruct the age-old original 4 of the primordial image. Carl Jung, CW 15, Para 126

1. https://smile.amazon.com/Spirit-Literature-Collected-Works-Jung/dp/0691017751/ref=sr_1_1?dchild=1&keywords=jung+vol+15&qid=1610280638&sr=8-1

You still share the common human lot and are not cut off from humanity by a subjective defect. **(2022-03-09 03:56)**

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Understanding does not cure evil, but it
is a definite help, inasmuch as one can
cope with a comprehensible darkness.
- Carl Gustav Jung
C.G. Jung

Understanding an illness does not cure it, but it is a definite help because you can cope with a comprehensible difficulty far more easily than with an incomprehensible darkness.

Even if in the end a rational explanation cannot be reached, you know at least that you are not the only one confronted by a “merely imaginary” wall, but one of the many who have vainly tried to climb it.

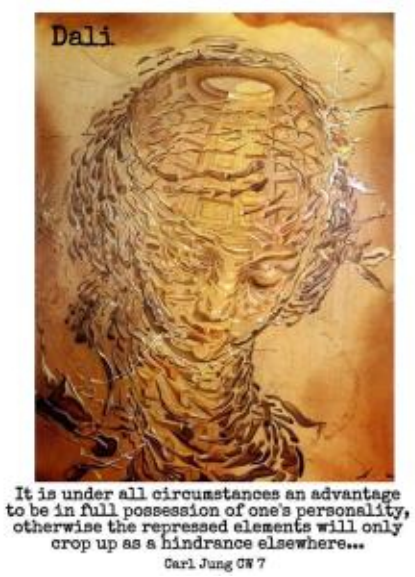
You still share the common human lot and are not cut off from humanity by a subjective defect.

Thus you have not suffered the irreparable loss of a personal value and are not forced to continue your way on the crutches of a dry and lifeless rationalism.

On the contrary, you find new courage to accept and integrate the irrationality of your own life and of life in general. Carl Jung, CW 18 , Para 1270

This apprehension shows how little trust we place in the efficacy of our moral principles. **(2022-03-09 04:07)**

[paypal _donation _button border="5"]


Dali
It is under all circumstances an advantage to be in full possession of one's personality, otherwise the repressed elements will only crop up as a hindrance elsewhere...
Carl Jung CW 7

[1]Two Essays on Analytical Psychology

Freudian psychoanalysis has been accused of liberating man’s (fortunately) repressed animal instincts and thus causing incalculable harm.

This apprehension shows how little trust we place in the efficacy of our moral principles.

People pretend that only the morality preached from the pulpit holds men back from unbridled licence; but a much more effective regulator is necessity, which sets bounds far more real and persuasive than any moral precepts.

It is true that psychoanalysis makes the animal instincts conscious, though not, as many would have it, with a view to giving them boundless freedom, but rather to incorporating them in a purposeful whole.

It is under all circumstances an advantage to be in full possession of one’s personality, otherwise the repressed elements will only crop up as a hindrance elsewhere, not just at some unimportant point, but at the very spot where we are most sensitive.

If people can be educated to see the shadow-side of their nature clearly, it may be hoped that they will also learn to understand and love their fellow men better.

A little less hypocrisy and a little more self-knowledge can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence we inflict upon our own natures. Carl Jung, CW 7, Para 28

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?dchild=1&keywords=jung+vol+7&qid=1610442736&sr=8-1

Projection and Re-Collection in Jungian Psychology by Marie-Louise von Franz; Review by: Jack Nideve (2022-03-09 04:11)

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[1]Projection and Re-Collection in Jungian Psychology by Marie-Louise von Franz; Review by: Jack Nideve

URL: http://www.jstor.org/stable/10.1525/jung.1.1981.2.4.34

Review

Reviewed Work(s): Projection and Re-Collection in Jungian Psychology by Marie-Louise von Franz; Review by: Jack Nidever

Source: The San Francisco Jung Institute Library Journal, Vol. 2, No. 4 (Summer 1981),

pp.34-39

Published by: Taylor & Francis, Ltd. on behalf of C.G. Jung Institute of San Francisco

Stable URL: http://www.jstor.org/stable/10.1525/jung.1.1981.2.4.34

The sub-title of this book in English is "Reflections of the Soul" which is closer to the book’s original title in German (Spiegelungen der Seele. Stuttgart, Kreuz Verlag, 1978).

It is also closer to the author’s intention of giving us her perceptions of the mysterious act of consciousness in "mirroring the world.

II In the foreword, von Franz says that "projection" is easy to demonstrate clinically, but difficult to understand.

She has turned her attention here to some of the many unsolved problems that arise in trying to understand the process of projection.

In so doing, she has also pointed, through the demons of antiquity, to contemporary problems of a moral nature which follow from the process of projection.

With bold and forceful steps, the author has conceptualized spirit and matter as mirrorings of one another, and has described consciousness as a focus of sparks from the collective unconscious.

The book is stimulating in going to the core of psychotherapeutic work, and invites a response from psychotherapists in general and from Jungian analysts in particular.

Remembering Dr. von Franz’s voice from student days at Zurich, I can hear her impatiently dismiss my admiration with modest disclaimers about herself and an emphasis instead on what Jung said.

Considering the thirty-one years she worked for and with C. G. Jung as Latin scholar, editor, client, collaborator and friend, one can understand her deference.

Apart from Jung1s personal influence, she had a modesty in regard to the actions of ego and unconscious.

With a ringing assertion, she made clear that the ego cannot take credit for the process of psychotherapy.

Showing a humility proper for any psychotherapist, but not always found, she observed that the process is conducted beneath the surface of consciousness and that we are likely to be aware of it only after it has occurred.

This is the attitude she furthers in this book devoted to our coming to consciousness, through understanding that everything in the mind is a mirroring or projection of the objective psyche.

The English words chosen for the title of this book are no doubt aimed at conceptual clarity, but result in an awkwardness with regard to their meaning.

Perhaps looking at them word by word will help.

Citing Jung's Collected Works (Vol. 9, pt. 1, pars. 121 and 142; pt. 2, par. 43), the author defines "projection," in short, as a "transfer" of one's own1attitudes onto another person or thing (von Franz, p. 3).

For example, I may have feelings of doubt about who or what I am, but not recognize my doubt.

Transferring these feelings to a rock upon which I sit, I may hear the rock say, "Who is sitting on me?"

Similarly, I may see you looking "angrily" at me, ask why, and discover you are not mad at all, that the angry face is mine–that is, I have angry feelings toward you of which I was unaware.

Withdrawal of such projections of feeling is something we ask our clients to do quite often.

In fact, much of psychotherapy has to do with sorting out such me and statements, taking responsibility for what is ours, and disclaiming what is not.

The author defines five stages in the experience and withdrawal of projection, starting with the uncritical experience of projection (that tree is calling me), then breaking up the experience into parts (a demon in the tree is calling me), going on to the morality of the actor (is that a good daimon or a bad demon calling me?), and then to denial as the next stage (there is no voice calling me; it was an illusion).

The final stage is to realize the power of the psyche in manipulating our experience.

Such insight gives us an awesome feeling of our vulnerability to illusions, to projections (p. 9).

In a later section (p. 169), the author defines the other principal term of the title, Re-collection.

She invites us to see a shower of sparks shooting out in all directions, the image of projective activity of the psyche.

As we gather together these sparks in withdrawing our projections, we are "recollecting" at a basic level of our being.

With the sparks integrated together in an orderly bundle, we provide light for consciousness.

At first we only have "flashes," but as we persevere, the light becomes steadier. For a "realized" person, one who is sufficiently individuated, the light presumably becomes con-

stant, is on continuously.

By implication, the Self, as center of the objective Psyche or collective unconscious, is then in such a relationship with the ego as center of the subjective psyche, that the light radiated by the Self is directed onto an object by the movable mirror of the ego.

In such a relationship between ego and Self, the ego would knowingly see itself as an instrument of the objective psyche.

Much of Dr. von Franz's book has to do with the path of light from Self to ego, from unconscious to conscious realization of the nature of psyche and matter.

She shows the Self radiating the light of consciousness through intermediary archetypes which become personified in their relationship to the ego as center of the subjective self (p. 186).

She makes clear that archetypes are responsible for much of the projective activity which challenges the ego.

As the ego successively withdraws these projections, it goes through the state of deciding whether the archetypal source of the projection is a destructively oriented demon or a heloing and friendly daimon.

Jungian psychology has outlined a number of somewhat standard figures of archetypes with differing moral judgments about their intentions.

one also becomes aware that a particular archetype may be either positive or negative.

For example, the anima in men may be witchly enwebbinq or sweetly enabling.

The shadow generally carries negative aspects we wish to deny, but can also

turn from menacing beast, all fangs in a dream, to a rescuing animal with nurturing energy.

What Dr. von Franz emphasizes is that whatever state of integration the ego may achieve, however enlightened it may be, it cannot integrate the Self.

That is, the ego, small as a grain of sand, can capture an image of the universe, can reflect the radiance of the sun, but cannot become the sun.

It is too small to replace the sun of the This body is the Bodhi Tree, This mind is like a mirror bright; Take heed to keep it always clean And let no dust collect upon it.

Shen Hsiu had written the stanza on the wall anonymously in response to the Fifth Patriarch's challenge to his disciples to show their Prajna (wisdom), so that he could choose his successor. Hui Neng went to the wall and asked one of the disciples to write his stanza there as well:

The Bodhi is not like a tree;

The mirror bright is nowhere shining;

From the beginning not a thing exists.

Where can one find dust collecting?

The Fifth Patriarch then chose Hui Neng as his successor, passing on to him the Bodhidharma's robe and bowl.

The story of this encounter appears in The Diamond Sutra and the Sutra of Hui Neng (Berkeley, Shambhala, 1971).

The translation of the stanzas I prefer comes, however, from The Practice My reading in Zen makes me cautious about accepting a mirroring metaphor to describe the relationship between ego and Self.

When at one time I tried to understand some of the Zen Buddhistic literature, I encountered the famous interaction between Shen Hsiu and Hui Neng, who became the Sixth Patriarch in China.

Hui Neng's father died when his son was young, and the boy was not formally educated; he eventually came to reside in Canton where he sold firewood to support his mother and himself.

Outside a customer's door he heard a man reciting the Diamond Sutra and immediately understood its meaning.

Hui Neng later went to the monastery of the Fifth Patriarch, some thirty-days journey away, and the Patriarch put him to work on menial tasks.

Eight months later Hui Neng heard one of the disciples chanting a stanza their instructor had written on a wall in the monastery:

Self as the life-giving orb at the center of our psychic solar system.

With regard to the timelessness of the Self, Dr. von Franz takes one position with which I have difficulty.

She seems to say that all scientific hypotheses are simply projections of the Self, that there are no new ideas, that all has been thought already (p. 72).

If I understand her correctly, that would imply total predestination of events.

That is, the future is history for the world mind, or objective psyche.

Perhaps I have simply always balked at closed systems.

To me, divine action is the play of opposites in an open system where the outcome is in doubt.

That allows a newness, an evolving and growth, which gives creative excitement to what happens next.

It makes room for a brilliant talent such as Mozart to appear as a beautiful mutation not known before.

It allows room for the ultimate creator to be an empiricist, and a model of inductive reasoning for us.

It makes me a participant with the Self in the end product of creation.

Inflation is surely a danger in this form of thinking, but I need not fear it unduly, for the Self is a master of de f1ation.

In 1955, shortly after his dismissal from the AEC, Robert Oppenheimer spoke at the invitation of the American Psychological Association at their convention in San Francisco.

In a beautiful address on the merit of metaphor and analogy as explanatory models for understanding our empirical world, Oppenheimer encouraged us to continue to apply new developments and devices in engineering and physics as explanatory models in psychology.

He suggested, however" that conceptualization must actually wait on better physical models to explain relationships and interactions one cannot otherwise hold in the mind.

Mirroring (Hui Neng notwithstanding) is a solid model or metaphor by which we can conceptualize an interaction between Self and ego, and ’it has merit.

I would hope technology has other models for us, however, that might serve even better.

While I have no such model to offer in developed form, I have for some time been using the computer as an analog for the speed, depth and breadth of information transfers in the collective unconscious.

I have designated the ego an input/output device limited in speed, depth and breadth by a factor of at least one millionth in comparison with the collective unconscious.

An advantage of using the computer processor as an analog for the collective unconscious is that one sees instantly the difficulty of communication between Self and ego.

That is, it isn’t possible, for the processor to give its awareness directly to the ego. Instead, it must slow down its speed to a crawl, reduce its multi-dimensions of activity

to a single line, and patiently feed, character by character, its wisdom to the typewriter of human consciousness.

Carrying forward the metaphor of mind and computer, it is clear’ that our ego is gradually becoming more multi-dimensional.

From the darkness of consciousness in primeval time, we now interact by light-pencils

on cathode ray displays to increase the efficiency of our communication with the computer processor, just as we have increased our conscious breadth and depth in the use of visual symbols in relationship to the Self.

It remains that von Franz's mirroring metaphor is quite attractive as a symbolic way of showing that consciousness is a reflection of the radiance of the Self, rather than a light source in itself.

Yet what is so beautiful about Hui Neng's stanza is that it points out that the ego has nothing to keep clean.

The action is elsewhere, the atman is consciousness (see discussion of "Chaitanyamatma," Shivasutras, in Siddha Meditation by Swami Muktananda. South Fallsburg, N. Y., SYDA Foundation, 1979).

In times past when I attempted to understand Hui Neng's stanza, I had the image of shooting sparks as in Dr. von Franz's conception of the psyche sending out projections.

What I saw catching the sparks was, however, not a mirror, but the screen of a cathode ray tube or television tube.

The implication is that there is no reality in our minds, but only shimmering modulations in the frequencies of a shower of electrons.

What is clear is that the ego ;s one of the principal modulators of these frequencies, being joined in this action by various other archetypes.

Enlightenment begins when we see that what we desire modulates or effects what we experience as reality.

Kant made clear that what we experience is not the ding an sich, the thing in itself. Plato's model of reality offers wavering shadows on the wall of a cave, the light source being at the mouth of the cave in which we lie imprisoned.

Zen says we can awaken to the world as it is. Yoga says God is consciousness.

Psychologists ponder projection, seeing that we find ourselves in what we think the world is.

This process is surely a path to awakening, to greater awareness.

Dr. von Franz's book is directly on that path, and she helps to bring psychotherapists

back to the mainstream of their endeavor, which is as teachers of consciousness.

I hope someone also takes the step soon of attempting to relate Jung's four functions to the process of projection.

I continue to wonder whether projection may simply be the function of "intuition" manifest, although the equation does not seem really satisfactory.

If I give projection to intuition, must I also give dreaming to the same, as if they were extensions of one another?

Is intuition, like projection, compelling because it is not based on fact, on thinking, nor on feelings per se–that is, not based on anything with which we are familiar?'

Is this the meaning of intuition, to jump over our accustomed behavior?

If so, it might have a favored place among our functions as the instrument of change.

It is fascinating that most type studies of psychotherapists show them to function most commonly as intuitives. (See ray, H.G., Jungian Type and Therapeutic Relationship, Doctoral Dissertation, Psychological Studiesnstitute, Palo Alto, 1980, p. 61.)

Is the deeper study of projection a study of the intuitive process in the human mind?

Is Or. von Franz's book essentially about intuition?

I think what Dr. von Franz does so well here is to stimulate images such as I have expressed, and to provoke us to think further about our own world picture.

As she moves to the conclusion of her study of projection, she offers us (p. 186) a four-fold mirroring which represents eternal verity:

Self and ego are opposed poles, and similarly, the objective psyche and matter are opposed poles, the resulting quadrangle composing reality.

If I understand her image, it tells us that the desired, balanced state of the noumenal human eye is at the center of the cross between mirrors set up at each pole.

At one pole the ego reflects the Self in its mirror, and can be seen in the mirror of the Self. In like fashion, matter reflects the energy of the objective psyche, which it manifests.

Matter is then to be seen in the mirror of the objective psyche.

The four-fold mirror is therefore a beautiful image of a realized mind. In terms of opposites it takes us to an ultimate statement of reality.

The sense of the author's words, however, lets us see that she places more power and enduring continuity in the Self than in the ego, and comparably, more eternal essence ;n objective psyche than in forms of matter.

Thus, in truth, the poles of opposition are not in balance.

Actually, as the Self is also the center of the objective psyche, one sees that the two pairs of ultimate opposites reduce to one reality, namely the Self, the source of divine projection.

Thus, the four go to one. Only the Self exists, all else is illusion.

Or, to cite Baba Muktananda (of Consciousness. South Fallsburg, N. V., SVDA Foundation, 1974), divine conscious energy, Chiti, creates the universe, freely; only she exists.

What Marie-Louise von Franz makes so clear is that as "doctors of consciousness" we participate in awakening spirituality.

That is, for all its merit, psychotherapy is not simply a program to improve inter-personal relationship, or to help solve other material problems an individual may face. In its essence it is a discipline devoted to defining the divine, impossible as that task seems to be.

Her book is a gift along that path. Jack Nidever, Review: Projection and Re-Collection in Jungian Psychology by Marie-Louise von Franz, The San Francisco Jung Institute Library Journal, Vol. 2, No. 4 (Summer 1981), pp.34-39

1. http://www.jstor.org/stable/10.1525/jung.1.1981.2.4.34

In the Therapist's Chair: Professor Rinaldo Walcott in conversation with Dr Marion Woodman (2022-03-09 06:35)

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[1]In the Therapist's Chair: Professor Rinaldo Walcott in conversation with Dr Marion Woodman

INTERVIEW

In the Therapist's Chair: Professor Rinaldo Walcott in conversation with Dr Marion Woodman

(On the occasion of her being presented with the Lifetime Achievement Award in Diversity and Gender Psychology by Ontario Institute for Studies in Education of the University of Toronto)

RW: Well I am a bit overwhelmed by the opportunity to sit down and have this conversation with you. So thank you for agreeing to be In the Therapist's Chair.

MW: Thank you, I am delighted to be here.

RW: Thank you. Last night when I noticed that you were wearing such a beautiful dress

I thought I would be a little bit performative today. So I wore my t-shirt saying ''Mind Body Heart and Soul".

MW: Excellent, I'm impressed.

RW: So, I'm hoping that even though on the surface we might look like opposites or that we might appear to be opposites, that this meeting between the two of us will be a lasting one for both of us. I'm going to ask you the first question. It very much relates to the events of last night. Last night you were honoured with the lifetime achievement award, how does such an honour make you feel? Is this a still point for you?

MW: I would say, yes, it is a still point, in that it is a new beginning.

I was very surprised and moved by the number of people who were working on my books at OISE and by the work that students are doing, to see how those ideas are opening out in new ways that I could never have imagined.

So yes it was very powerful. Thank you.

RW: Have you had any dreams about such an experience and can you tell me about the dream if you did have one?

MW: No, I haven't.

RW: You didn't have any dreams about being honoured or what being honoured would mean at any point?

MW: No, I did not have a dream about that, sorry.

RW: That's ok, that's absolutely fine. Let's talk about something that comes up in your

work quite a bit, which is the notion of being balanced.

MW: Being what?

RW: Balanced. So I want to know are you feeling balanced at this point today? How is your spirit expressing itself today?

MW: How is my spirit expressing itself? Good question.

I think my spirit is expressing itself wonderfully today.

I think of soul as being embodied.

That wonderful work that we did this morning with the Native American.

Nature coming up into our bodies, our bodies being a part of nature, being dependent upon nature.

I see the soul as being embodied in nature. So that this body then becomes the feminine entity and the spirit the masculine, the fire and the air that are hot and come in to meet soul periodically.

Too fiery to be held all the time and so it comes in, drops its golden sperm and flies away.

But in those moments I write in my journal or, if I'm writing a book, that's the moment that I really hope will happen.

Then I am not doing the writing, but the spirit is coming through my soul. That union is moving my pen.

RW: You began to answer one of the questions that I had for you a bit further down. So let me see if I can get you to expand a bit more on the question of writing from the soul and spirit and energy of the soul. In some of your writing I noticed that you mention that you sometimes found it difficult to write from the space of the feminine even though it is a very important place for you to write from. Do you still experience that difficulty?

MW: Not as difficult as it used to be. I was used to meeting certain kinds of standards; you know, the topic sentence, the development of the paragraph, the opening of the idea in the topic sentence.

I was impressed by that and obeyed it. I think I don't obey that quite enough now.

Because I tend to get caught in an image and let the image take me where it wants to take me, which is much more the feminine way of doing it.

But often I have to really hold and say, ''So what's the significance of this?" and bring in the masculine differentiation.

I try to work out a balance but I am not always successful.

I think that's good actually, because that's when spirit can take over and I can pause and think, ''My goodness, that's quite good."

But it doesn't always stay.

RW: So how do you prepare yourself for writing from that place?

MW: How to prepare myself for writing? I cannot write when I'm going to be interrupted by the phone, or by anything, because once it starts I like to let it move. So I get up at four o'clock; that's no problem for me. I quite enjoy writing at that hour, particularly these spring days. I write until about nine.

I usually have a candle lit on my desk. I have a Black Madonna on my desk and I say

a prayer. I try to let that energy come in from below and above and meet in this region (touches mid-section), and I feel totally dependent on the transcendent for the writing.

Honestly, I do not know where I'm going once that inspiration begins to come through.

RW: Well let me ask you a question that you may be able to reflect a bit more on now. What were the factors that led you to Jung?

MW: My husband was very interested in Jung.

I come from a religious background; my father was a minister.

When I was in real difficulty psychologically, the analyst I happened to find was an Anglican priest, Dr Bennet was his name, in London, England.

He saved my life. Then when I went to Zurich, I read a book by Barbara Hannah which had a profound impact on me.

It was her study of the Bronte¨ family, Striving Towards Wholeness.

They were minister's kids torn by opposite passions within. She told me that Jung, a minister's son, said to her, ''Only a minister's child can understand another minister's child.

And he took her as an analysand. So I asked Ms Hannah if she would take me on and she said, ''Jung took me on when he was old, and yes, I'll take you on".

For me I had to have someone who could understand the polarities.

For a minister's child who sees her father in the pulpit on Sunday as God, and sees what happens at home during the week; or finds out that the garbage collector in the town earns more than her father gets and that's supposed to be a town joke!

The polarities are terribly difficult and they really tear me apart sometimes. So I knew

from the first time I read Jung that he was my man.

RW: In reading your work over the last month, for me one of the things that was so apparent and so seamless in your writing is the role that art plays in your writing and your thinking. The role that art, literature, film especially, and music play in your writing. In your writing you seem to move so fluidly from talking about poetry to talking about dreams as though they're all the same. How important is literature in your life?

MW: It's my spine. I was taught to read when I was very young.

My father was Scottish and you know the Scots have an immense respect for the written word and for learning.

I can remember the first day of school. I was so looking forward to going to school because I had been reading my own books and I thought it would be wonderful to have other primers and other books to read.

Well, I got to school and I spent the whole day folding windmills.

Then you take the windmill and run around, (audience laughter) and I thought, ''Oh, I can do this for one day".

But then we did it the second day. On the third day I looked the teacher in the eye and I said ''I will not make another windmill" (audience laughter).

She was extremely angry and called my parents and said I was an absolutely incorrigible child.

Then I drew back into myself and all I had was my books and my poems and stories. Literature became my frame.

I graduated from the University of Western Ontario in literature and then I taught high school for 25 years – English and Creative Drama.

I cannot tell you how I missed teaching Shakespeare.

The huge privilege of teaching Shakespeare three hours a day.

My soul rolled with that music and with those metaphors. When they were not there,

I felt empty.

RW: I really like that story you just told about your experience in school as a young child, but last night you told another story of your experiences in kindergarten of not wanting to leave. What happened?

MW: What happened at school?

RW: In terms of school, why didn't you want to leave kindergarten? What happened between those two experiences? What made those two experiences . . .

MW: Well I had to go on to another stage. I didn't get along in school very well because for one thing, we were a minister's children and ministers' kids are not part of the community because they're only going to be there for five years. They're on the outside.

My brothers and I made our life; we always played death.

We buried all the birds we could find.

We had little rollers and beautiful little bags that we buried them in.

We played death, marriage and baptism, those were our games (audience laughter).

We repeated our father's ritual language. I loved it. It was powerful. Everything else was boring.

That was very important. Now where were we heading with that?

RW: I was going to ask you the question, ''Is the soul nourished by art?" But I think you just answered it.

MW: Yes, I was going to be a biologist; that's really what I wanted to be, but I could not live without poetry. My soul was languishing, so I transferred from Biology into English.

RW: OK. Do you think the two can mix now, the sciences and the . . .

MW: Yes, and I do much better with them together than I did then.

RW: Can I ask you? Do you have a sense at what point you became a feminist? Or is the word feminist not adequate enough to describe who and what you are?

MW: Well I never did call myself a feminist. Fifteen years ago, there was a group of women who very much disliked my work. In fact I remember one situation where one woman ran down the aisle doing this (holds mouth as if about to vomit), and I said to the audience, ''Isn't somebody going to go with her? She's ill." Then about forty women stood up and ran down the aisles with their hands over their mouths like this, (gestures) as if they were going to vomit, and they said that they didn't like my vocabulary and they wouldn't tolerate it. That was the first time I heard the word feminist, in the sense of, ''We don't like you".

I never had any anger. I was never carrying a sword. I took it for granted that everyone knew women were equal to men.

Now I think that the man has to develop his femininity and his masculinity. The woman has to develop her femininity and her masculinity.

And those four are all the time interplaying in any relationship – eight, actually, because each has a shadow side.

RW: Well, let me ask you a spin on a pretty famous question. In your view, ‘‘What is a woman and what does she want?”

MW: Oh heavens! Well, I can’t answer that. In Zurich even the male analysts used to say, ‘‘Women don’t know what they want. Men have to make the decisions”.

Well, that is simply stupid.

If a woman really works with her dreams, with her images, she comes to know who she authentically is.

As we were working this morning with the images, ‘‘Those are my images, I work with them in my journal; these are how they are influencing my thinking, here is where I take my stand”.

I think the man has to do this too. He can’t just be a carbon copy of patriarchy.

And as that feminine develops, maybe her creativity has developed, there comes a time when she has to take those pictures she’s painted out into the world.

And there is where the masculine comes in; she has to learn to use her discretion, her determination, her capacity to use the sword.

RW: Thank you.

MW: And in the world we are in right now where so much discretion is required by both

men and women, we have to ask, ‘‘What is my value here? What I do not value there is no time for”. That’s how I see it.

RW: Thank you for that answer. I really appreciate that answer. In your work you have made the move to not simply talk about patriarchy but to talk about patriarchical power. In much of your work you have obviously written and deepened this notion of the feminine consciousness. Is there an equivalent masculine consciousness?

MW: Yes, there is. You see, I would say that each one of us through our dream

images – because I really believe those are from the soul – each one of us has to discover our own masculine and our own feminine and how they relate to each other so that we can really say, ‘‘I have worked basically all my life, because the balance keeps changing, to see who I am in this moment”.

So when you ask me a question, I can give you an honest answer because it is coming

from my gut.

I am not ashamed of that.

I also need the masculine, to speak it, to know that you can ask me a question that would cut deep and I have to be able to deal with that. I have to be able to use discretion – but I also have to hold relatedness, so that no matter how sharp that sword is, I'm using the silver handle, which is the feminine so that I can keep relating to you, even if we are really arguing. And I think that is true for men, equally.

They have to find who they in their essence are, and then live it.

RW: OK, has your work on Feminine Consciousness had an impact on Ross Woodman's masculine questions?

MW: What impact has my femininity had on Ross Woodman? Well, I'll tell you.

When I wanted to go to Zurich, when I realized I had to go to Zurich because of my dreams, it was extremely upsetting to me. It was four years or five, and I hoped to come back and forth, but he thought that would be the end of the marriage.

And when I came back from Zurich I would say things like, ''That's not who I am; you're talking to somebody that doesn't exist anymore."

Well, that was a terrific shock to him. ''Who are you then?"

And I was no longer interested in playing a mothering role all the time (I had, you know. I was a school teacher).

That left his little boy in difficulties and I think that happens in any marriage where the woman is trying to live her own reality.

That pulls the relationship into a very, ''I'm trying to stand up for my truth and I want you to stand up for yours" attitude. ''What is your truth?"

But he took the challenge and we have a wonderful marriage now. I think it's at least our third or fourth.

I mean that, you know. Marriage changes. It radically changes as you go through various stages of life – and through real hell.

There were times when we were in big trouble and I was sure that the marriage was not going to last, so there was separation in mind, not in actuality, but in mind.

And then we worked it though and came back in a totally different . . ..

RW: So using your metaphors of childhood, adolescence and maturity, you've passed adolescence in marriage and you're now at maturity?

MW: Yes, you grow up. With each one of those places where you really come into con-

flict, there's where you grow up or not.

RW: I want to ask you a series of questions about contemporary life. In particular in reading your work I am very much taken by the various ways you talk about the breakdown of various systems. Whether they are man-made systems or ecology systems, and the ways in which those breakdowns manifest themselves in cancers, environmental illnesses, HIV/AIDS, wars and so forth. And I'm wondering if you can spend some time thinking out loud with us, why the problems of the interior life are manifested outwardly in these ways?

MW: Well, I think if you really appreciate your values – I'm feeling this more and more – you have to stand up for what you believe or you're going to lose it.

If nobody stands up for what they believe, we will just be walked over by other forces. So I think it's important that you, and I'm speaking about myself here too, because I used to be quite quiet about a whole lot of things, but I feel more and more that I am going to be called to stand as an activist and speak what I think as an activist. I've never been that.

If they want to do it that way that's alright with me, but once they start spreading insecticide on my trees and my lawn and trying to destroy all my values of Christmas and Easter and every other thing that has to do with religion, then I think I have a right to speak up and say ''me too".

RW: In your work I notice that there is very strong religious imagery that ranges from the Indian goddess Kali to Christian imagery, some might even say ancient Christian imagery, in terms of the dark goddess and so forth. But you also seem to make distinctions between religion and spirituality. So I'm wondering, am I misreading you when I see a distinction between religion and spirituality and the divine, or are they all together as one?

MW: I think I didn't separate them out when I first started to work, to write.

I now tend to think of religion as being associated with a church with a dogma, if you like, whereas spirituality would include the transcendent in whatever form. I spent time in India and it had a huge impact. I think of my life as before India and after India.

And Kali was the favourite goddess, and as you know she's fierce. But I also saw the very ferocity of Kali: death was essential to new life. I experienced the polarities in India and that made it possible for me to accept the polarities.

The Black Madonna became very important to me, because she is of the gut, that feminine that comes through right from the belly.

RW: I think for me reading your work, one of the really powerful things about the dark

goddess was the way in which you tried to resurrect a figure who might possess negative energies. You wrote about it in terms of using the language of chaos, and saying that we had to go through chaos to arrive at some place new and different, and that was very, very powerful for me. But I was wondering as I read that, what was your relationship to global aboriginal cultures which have also created similar kinds of balances in their cosmologies between the positive and the negative. So I think of First Nations culture in North America, Santeria in Brazil and parts of the Caribbean. I think of various East and West African religious

practices that are constantly in a struggle between positive and negative energies. Have any of those religious practices had an impact on your thought?

MW: No. Even Native American Indians, I don't know well enough to speak to that.

All I can say is in my practice, in my life, in my marriage, I'm continually working with those two energies.

I am more and more realizing that the negative, what we call negative, is often the very energy that gives us the strength to go into the new positive.

As Ross was saying this morning about the negative goddess Aphrodite in Psyche and Eros, she always seems to be attacking the heroine, but in fact she is taking her through to her genuine femininity and to her genuine happiness with Eros, so that Eros' psyche had a mature relationship through what looks like a negative mother – even a death mother; she looks like she is trying to kill her.

RW: How do contemporary issues of multiculturalism, diversity, pluralism make themselves present in your work, or do they, and your life?

MW: Multiculturalism in my life? I live in London, Ontario. I don't have much multicultural life there.

All I can say is, I have traveled a great deal and have profoundly accepted and loved the cultures I have met. India was as you know, before India and after India, and that's in my blood. I love working with and being with people of other cultures.

I think it opens up so many doors. I love talking to you.

RW: I'm hoping that you do.

MW: I'm sitting here looking at your gorgeous skin and your beautiful curls.

RW: Thank you.

MW: So, all I can say is that it was a black woman who saved me in India. Her husband

sent her to me, and I've never forgotten that. The black goddess plays a very important

part in my life.

RW: Can you say a little more about how you were saved in India?

MW: In India? Well, I went down into the hotel foyer one day, into a small lobby. I wasn't feeling well so I sat down on a couch and an Indian woman came and squeezed between the end of the couch and me.

There was plenty of room on the rest of the couch, but she insisted on sitting right in the couch.

I thought she could very easily be on the other end of the couch, but she put her black arm against mine, and it was warm. Now I'm all alone in India, here's a warm arm and there's my white one against that black one, and I just cuddled into that arm . . . as warm as I could be . . . And she moved, as soon as I moved she moved and by the end of the hour we were at the other end of the couch.

And she didn't speak a word of English, and I, of course, did not speak her language. I had not been out of my room for about ten days. I was extremely ill with dysentery.

Then the next day I woke up, I thought, ''I will go down to the couch again, she might come".

And so I went down and sure enough, she came.

And same thing, she sat down, pushed her way in between and sat on the couch. And she would touch me, and just (gestures of rubbing arm). And I began to come back into my body. I was gone, but she brought this body back.

And on the fifth day, a man came up to me and he said, ''My wife won't be coming anymore". And I said ''Your wife?"

And he said ''Yes, I sent her. I saw you were dying and I sent my wife to sit with you, but you're not going to die, so she won't be coming anymore".

RW: Would you consider that divine intervention?

MW: Yes, divine intervention, unquestionably, because it was about two days later that I had the experience of being able to do that for another woman. And so the divine images open up, you see.

RW: We live in a time right now that is characterized by great collective fear, especially in North America and various parts of Western Europe. Has this kind of collective fear, the fear of terrorism, now the fear again of maybe a new Cold War, has this kind of collective fear had an impact on your spiritual and psychic life?

MW: Of the nation?

RW: Of the nations yes.

MW: Oh, I think so. I think so. I think people are terrified to look at it. What frightens me

most is that the value of ritual in the culture is undermined. For example, Christmas time.

The rituals that used to be so important in a family, or at Easter time, those religious holidays, the values aren't there anymore.

So what do you appeal to, in terms of cherishing, loving?

I think people are terrified. The movies that we're seeing of the end of the world, over and over again, are terrifying.

I think a lot of people just aren't thinking about it.

But the way I try to deal with it is to think that whenever a whole new concept, a new and larger totality is involved, something has to die. And we are now as a planet joined by electronics and we're going to have to be one planet in every way if we are going to continue to exist, if we are going to have food, if we are going to have nature.

As that wonderful man said this morning, ‘‘Nature is our mother".

We have to bring the feminine back in and believe it. And if she dies, we're finished.

To come to that place where feminine and masculine are united. I think that we are on our way – we will never see it – to one world. That may sound awfully idealistic, but we are either going to be one world or we're not going to make it.

RW: And that one world would be kind of a collective unit of ourselves as you see it?

MW: A collective?

RW: A collective healing of ourselves.

MW: A collective healing?

RW: If we could achieve that?

MW: Yes, that's what I think, each in our own way. To be able to value each other,

everything we talked about this weekend, where we can value each other's differences and value the opposites in ourselves and recognize that they are essential, even when they collide, to growth.

RW: You're clearly someone whose thinking and scholarship has been deeply influenced by Enlightenment thinkers, whether they're poets, or novelists and so forth, and the last 25 or 30 years or so, at least in spaces like the university, ideas of humanism, of what it means to be a human have been disparaging.

In many ways the university is in what many people call its ‘‘anti-humanist" phase.

And yet from your work it is very clear that human beings are not just one finished project, but that we are projects that are constantly in a mode of becoming. How have you been able to hold at bay the cynicism about what it means to be human?

MW: How have I been able to hold that love?

RW: To resist the cynicism of being a human being?

MW: Well, I would say I love people and I love to be loved.

And I cannot see any point in attacking anybody, unless of course they're vicious.

If people want to be cynical, that's fine with me. I just think, ''You go ahead with your own thing, and you can be as cynical as you want to be".

I usually don't bother with them, wasting my energy. And I try to find values that are my values, and that's all I can do with my energy to live those values.

I haven't got time for people who are vicious and cynical and continually trying to undermine everything.

I know people make fun of the values that I stand for and I don't care.

RW: What are those values?

MW: Love would be the first. And that doesn't mean super sweet syrup.

RW: Sentiment.

MW: It means I love you as you are. Not my idea of what you ought to be and I'm not trying to force anything on you. I'm really interested in who you are. I hope you're interested in who I am, because then I can grow and you can grow. I know the cynicism is out there, and I know how vicious it can be and I know what it is to be attacked by that cynicism, but I see how warped people can become after twenty years of that. I'm older now.

I'm old enough to see where cynicism has taken many of my friends. Or where smallness, mini-ness has taken them and I'm not interested in going there.

RW: I'm going to ask you one final question.

MW: Yes? One final one?

RW: Actually two.

RW: What do we have to do in the 21st century, as we are now getting well into the 21st century, as human beings, collectively, to ensure that we are constantly working on what it means to be becoming and that we don't ever think that we've arrived at the finished product of what it means to be human? What are some of the things we should be thinking about and doing?

MW: Well, I think if we pay attention to our dreams, the dreams will guide us.

Just when we think we have arrived, a new goal will come into our dream and we think, ‘‘My, that’s an interesting goal, maybe I should consider that goal”.

Or the dream in some way will entice the energy or something will happen in real life where the energy is enticed towards a new person.

Or life has become too small, and you realize that you are rooted in an idea that is dead. I’m doing that right now.

Where are my ideas dead? Where is the new root going to go? Where is the new energy and the new soil?

That’s exciting! And I don’t want that old frame of mind or frame of body. I know that that will . . .No I don’t know if that will . . . (some audience laughter).

I mean, there’s something in me that wants to keep becoming, just by nature. And I think that especially now when everything is breaking to pieces, we have to find that still point that is opened up by the divine, so that we keep a strong, strong line with that divinity and our dreams will keep opening us, even if it’s the loneliest place we’ve ever been in our life.

Because old friends are going to say, ‘‘You know she’s not quite right anymore” (audience laughter). That’s the truth. But there’s a new world coming out there and to keep in touch with that is very exciting.

RW: So this is the final question, Marion. Tell me what you are going to do for the remainder of the day?

MW: The remainder of the day? Well, I’m going to see some old friends, and I have a couple of very important interviews I’m going to do, and then I will return to my husband tonight.

RW: Marion, thank you for being so absolutely generous.

MW: Thank you very much. In the Therapist’s Chair: Professor Rinaldo Walcott in conversation with Dr Marion Woodman, Counselling Psychology Quarterly, http://www.tandfonline.com/loi/ccpq20

1. http://www.tandfonline.com/loi/ccpq20

Honouring the body Marion Woodman (2022-03-10 02:17)

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[1]Marion Woodman - Honoring the Body

Honouring the body Marion Woodman

1. J. Jung Institut-Zurich, Switzerland (Received 17 March 2008; final version received 17 April 2008)

Grounded in the psychological assumption that nothing exists save as it is perceived, Carl Jung argues that the recognition of the act of perception as a creative rather than passive act is the essential ground for any understanding of the world in which we move, live and have our being.

The world as body existing independently of our perception of it is, for Jung, an abstraction, which, while conceivable, is not actual.

Jung's interest, like my own, is in the actual, rather than conceivable, body.

While it may well be argued that the actual body is the body perceived by the five senses, William Blake, refuting materialism, argues that the body is ''a portion of Soul", the five senses being for him ''the chief inlets of Soul in this age" (Blake, 1982, p. 34). Blake's intention, like Jung's after him, an intention which I share, is not to reject that ''portion of Soul

discerned by the five Senses", but to enlarge this ''portion" as the so-called physical body to its fully human size as what Samuel Taylor Coleridge, another Romantic poet who prefigures the psychology of Jung, calls, ''the whole soul of man in activity" (Coleridge, 1983, pp. 15–16).

When this soul-expansion occurs, Blake explains, ''Man's earthly lineaments" prove to be ''more extensive/Than any other earthly things" (Blake, 1982, p. 115).

For Jung, this expansion or extension is the product of an enlargement of the act of

perception to include the unconscious operations of the psyche as its hidden or buried

source.

''For, in the last analysis", Jung explains in The Archetypes of the Collective Unconscious, ''psychic life is for the greater part an unconscious life that surrounds us on all sides – a notion that is sufficiently obvious when one considers how much unconscious preparation is needed, for instance, to register a sense-impression" (Jung, 1971, p. 57).

What may be ''sufficiently obvious" to Jung, however, is what is clearly not yet sufficiently obvious to those scientists now focusing their full attention upon the way in which the brain as a physical organ registers sense impressions to produce images which constitute what we call body.

Though the empirical evidence of body is overwhelming, so much so that to doubt its existence is to defy credibility, the reason there is something rather than northing still remains a mystery.

It is with this mystery that I am concerned, even as, I believe, it concerns everyone who is seriously engaged with understanding, if not resolving, the mystery of perception.

The question that must be asked and is asked, is:

What is it that we perceive? What is the body?

My approach to this question, which I do not treat as an answer, lies in my engagement

with the Jungian, as distinct from the Freudian, notion of the unconscious as the source of consciousness rather than its abjection, which is to say what consciousness rejects. Jung's concern, like mine, is with ''how much unconscious preparation is needed. . .to register a sense impression" (Jung, 1971, p. 57).

The unconscious preparation that is required, so long as it remains unconscious, brings to the registering of a sense impression a consciousness that belies the unconscious psychic work that goes into it.

In the apparent absence of this unconscious work, there is no need to question the impressions of sense.

For the conscious acknowledgement of them, they simply exist as nakedly announced, objective – out there – self-evident facts. They are, or appear to be, in no sense a projection created by the unconscious.

Since I accept the unconscious as the source of perception and not as the abject of perception, I treat the registering of a sense impression as a subjective act, which needs to be owned by the perceiver as an unconscious act.

The owning of the unconscious act is at once the acknowledgement of the unconscious and, as an acknowledgement, the bringing of it to consciousness.

This process of bringing the unconscious to consciousness is, as I understand it, the shaping of a conscious body, rather than an unconscious body, which Jung, following the alchemists, call the ‘‘subtle body” (Jung, 1971, p. 114).

The ‘‘subtle body” is like the lapis or philosopher’s stone for the alchemist: it is not there until it is brought to consciousness.

‘‘All Bibles and sacred codes”, writes Blake, ‘‘have been the causes of the following errors.

1. That Man has two real existing principles, viz: a Body & a Soul.
2. That Energy, call’d Evil, is alone from the Body, & that Reason, call’d Good, is alone from the Soul.
1. That God will torment Man in Eternity for following his Energies” (Blake, 1982, p. 34). Blake then goes on to argue that ‘‘the following Contraries to these are True” . . . ‘‘Energy”, he insists, ‘‘is the only life and is from the Body and Reason the bound or outward circumference of Energy. Energy is Eternal Delight” (Blake, 1982, p. 34).

My work is in this Blakean/Jungian sense a celebration of the Body, the energy of which is a source of ‘‘Eternal Delight”.

This ‘‘Delight” does not exist for me in the exercising of its muscles or the comforting of its nerves.

Its ‘‘Delight” resides in the recognition that the muscles and the nerves are ‘‘portions” of soul, which, as muscles and nerves, cry out for soul recognition.

This recognition I call Presence.

Soul in this sense is the body’s consciousness of itself, which is its release from its burial in the unconscious.

Blake describes this bringing to consciousness, as does Jung after him, the resurrection of the dead, which I take to be the true metaphorical meaning of the incarnation, an

incarnation too long religiously understood as a source of suffering conducting to

crucifixion.

Blake rejected this religious notion as an error.

And so did Jung. And so do I.

Presence as ‘‘the whole soul. . .in activity” (Coleridge, 1983, pp. 15–16), affirming its

Presence as body is the goal I set out to achieve, not by striving to overcome the obstacles that stand in its way, but by recognizing that those apparent obstacles – the body’s apparent resistance to soul – is the way.

By listening to the resistance as the cry of the soul buried in the resistance, the listener heeds the cry in something of the same way that a mother heeds the cry of her infant.

In this essential respect, attending to the needs of the soul as it awakens in the unconscious body – one image of which is the Madonna and child, which too often becomes a Pieta – is the work of the feminine.

The logos, which dialectically informs this work directing it toward its inherent object, may be described as the masculine.

‘‘Without Contraries is no Progression”, writes Blake (1982, p. 134).

The union of the two (masculine and feminine) described by Jung (as by the alchemists) as the inner marriage or hierosgamos, is the true Androgyne, which I believe is the psychic ground of one’s creative relationship to oneself as a bodysoul, a relationship which finds its communal counterpart in other persons committee\d to the same inner process.

While this perception of community is only now after long labour moving toward its birth as a wider consciousness of it, its birth, as a new global society confronted on all sides with its threatened extinction, is fast becoming a matter of life or death.

I think here of the woman in Revelation who is described as ‘‘a great wonder in Heaven” (The Holy Bible, Revelation, v. 1–2).

She is ‘‘clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

And she being with child cried, travailing in birth, and pained to be delivered” (The Holy Bible, Revelation, v. 1–2).

The wonder that accompanies this vision is a patriarchal dragon, which stands before the woman, who is ready to be delivered, ‘‘for to devour her child as soon as it is born” (The Holy Bible, Revelation, v. 1–2).

The feminine has its work cut out for it, as indeed does the new masculine whose birth is perhaps even more laborious.

As a Jungian analyst, I embrace it as the work of the midwife, assisting the soul/body down its difficult birth canal to its long expected, long delayed birth.

The metaphorical understanding of this birth process I assign, in part, to the interpretation of dreams in which the soul, asleep in the unconscious body, dreams it is awake.

‘‘Awake! awake O sleeper of the land of shadows, wake! expand!” (4.6), cries Blake, addressing the soul as his reader in the opening lines of his epic, Jerusalem. Presence as I understand it is the soulbody’s celebration of its own consciously recognized operations. Marion Woodman, Honoring the Body, http://www.tandfonline.com/loi/ccpq20

Declaration of interest:

The author reports no conflicts of interest. The author alone is responsible for the content and writing of the paper.

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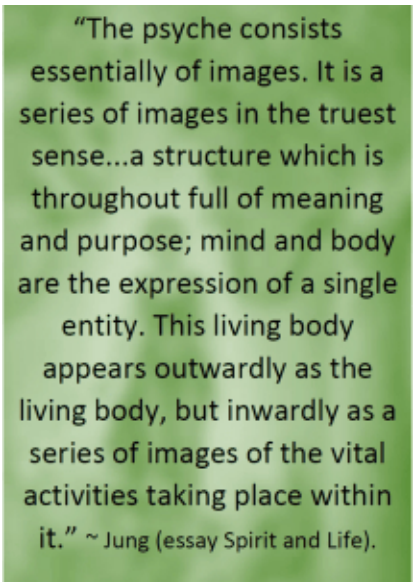
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1. http://www.tandfonline.com/loi/ccpq20

According to an ancient belief, man arose from the coming together of a soul and a body. **(2022-03-10 04:02)**

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"The psyche consists essentially of images. It is a series of images in the truest sense...a structure which is throughout full of meaning and purpose; mind and body are the expression of a single entity. This living body appears outwardly as the living body, but inwardly as a series of images of the vital activities taking place within it." ~ Jung (essay Spirit and Life).

[1]Structure and Dynamics of the Psyche

I shall return to this question in the course of my exposition.

We will put it aside for the time being and turn back to the original question of mind and body.

From what has been said, it should be clear that the psyche consists essentially of images.

It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning and purpose; it is a "picturing" of vital activities.

And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live.

Mind and body are presumably a pair of opposites and, as such, the expression of a single entity whose essential nature is not knowable either from its outward, material manifestation or from inner, direct perception.

According to an ancient belief, man arose from the coming together of a soul and a body.

It would probably be more correct to speak of an unknowable living being, concerning the ultimate nature of which nothing
can be said except that it vaguely expresses the quintessence of "life."

This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it.

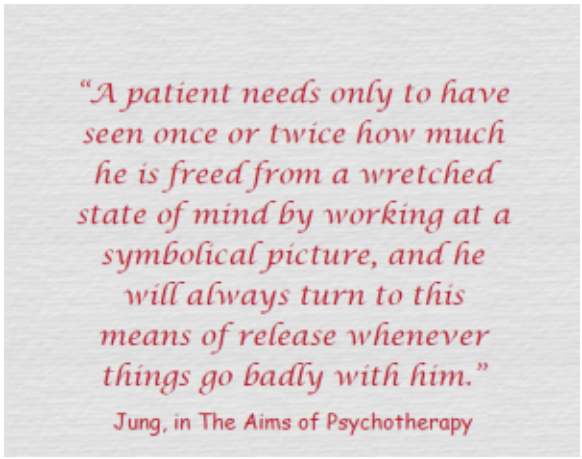
They are two sides of the same coin, and we cannot rid ourselves of the doubt that perhaps this whole separation of mind and body may finally prove to be merely a device of reason for the purpose of conscious discrimination—an intellectually necessary separation of one and the same fact into two aspects, to which we then illegitimately attribute an independent existence. Carl Jung, CW 18, Para 618-619

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=11V6QG7XDAO8L&dchild=1&keywords=jung+vol+8&qid=1609322859&spref

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For what he paints are active fantasies—that which is active within him.
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"A patient needs only to have seen once or twice how much he is freed from a wretched state of mind by working at a symbolical picture, and he will always turn to this means of release whenever things go badly with him."
Jung, in The Aims of Psychotherapy

[1]Development of Personality

Here again my prime purpose is to produce an effect.

In the state of psychological childhood described above, the patient remains passive;

but now he begins to play an active part.

To start off with, he puts down on paper what he has passively seen, thereby turning it into a deliberate act.

He not only talks about it, he is actually doing something about it.

Psychologically speaking, it makes a vast difference whether a man has an interesting conversation with his doctor two or three times a week, the results of which are left hanging in mid air, or whether he has to struggle for hours with refractory brush and colours, only to produce in the end something which, taken at its face value, is perfectly senseless.

If it were really senseless to him, the effort to paint it would be so repugnant that he could scarcely be brought to perform this exercise a second time.

But because his fantasy does not strike him as entirely senseless, his busying himself with it only increases its effect upon him.

Moreover, the concrete shaping of the image enforces a continuous study of it in all its parts, so that it can develop its effects to the full.

This invests the bare fantasy with an element of reality, which lends it greater weight and greater driving power.

And these rough-and-ready pictures do indeed produce effects which, I must admit, are rather difficult to describe.

For instance, a patient needs only to have seen once or twice how much he is freed from a wretched state of mind by working at a symbolical picture, and he will always turn to this means of release whenever things go badly with him.

In this way something of inestimable importance is won—the beginning of independence, a step towards psychological maturity.

The patient can make himself creatively independent through this method, if I may call it such. He is no longer dependent on his dreams or on his doctor’s knowledge; instead, by painting himself he gives shape to himself.

For what he paints are active fantasies—that which is active within him.

And that which is active within is himself, but no longer in the guise of his previous error, when he mistook the personal ego for the self; it is himself in a new and hitherto alien sense, for his ego now appears as the object of that which works within him. In countless pictures he
strives to catch this interior agent, only to discover in the end that it is eternally unknown and alien, the hidden foundation of psychic life. Carl Jung, CW 17, Para 106

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Development/dp/0691018383/ref=sr_1_1?crid=NXQSTHSI7DEI&dchild=1&keywords=jung+vol+17&qid=1609321237&sprefix=ju

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Retrieving the Missing Fourth: The Night Sea Journey of a Marion Woodman Intensive

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Retrieving the Missing Fourth: The Night Sea Journey of a Marion Woodman Intensive by Barbara Eurich-Rascoe

This article provides an account of the author’s “night sea” experience within the container of a Marion Woodman BodySoul workshop and an exploration of it using the writings of C. G. Jung, Marion Woodman, Marie-Louise von Franz, Barbara Hannah, and Edward Edinger.

The psyche and the body are not separate entities, but one and the same life. C. G. Jung (1953, par. 194)

In 2013, when I was 63 years old, I had the experience of a deepening connection to self, and Self, at a BodySoul Woodman Foundation.

Woodman, Ann Skinner, and Mary Hamilton had developed an intensive experiential format for exploration of self and Self that depends deeply on the work of C. G. Jung, through a variety of embodied active imagination exercises that emphasize the mutually enhancing interplay of soma and psyche for integrating shadow qualities into consciousness.

My experience illustrates the way in which Marion Woodman's work is informed by Jung's model of the psyche and provides a container for and an expression of active imagination in the body.

I recorded my experience from an afternoon of moving and sounding:

I sit on the floor in silence, knees crossed, head bowed. I feel the urge to resist rising from low and deep within my belly: "I won't! And you can't make me!"

It takes shape in my mind as emotion, as well as words.

The voice is young, strong with anger and sadness.

My body begins to curl down—hiding itself, protecting the child within.

I do not know how long I sit like this, but my shoulders and neck ache from the torque of gravity.

I wonder, "What would be the opposite of this turgid resistance?"

As if by magic—shoulders let go bit by bit; the neck begins to stretch, raising head from chest.

A new image forms: a crow's shining black wings spread until there is nothing but feathers in my mind's eye.

My lungs begin to fill more deeply and slowly, in rhythm with the flap of wings.

I notice my arms have begun to move—small gestures at first, then sweeping larger and bringing me to standing.

(I had been watching the crows in the trees earlier.)

A desire to move grows, tugging at muscles throughout my body.

I remember observations of the birds, and of myself—my feeling of envy at the apparent simplicity and freedom of their flight.

Soon I am the one "soaring," feeling the joy of swooping low and high around the room.

The contraction of the “I won’t” is left behind on the floor; the expansion of “flight” is giving me surprising energy.

I experienced “active imagination” in the body. Jung (1953) said can happen:

“One result of the dissolution of the persona is a release of involuntary fantasy, which is apparently nothing less than the specific activity of the collective psyche” (para. 251).

During the Zarathustra seminars, Jung (1934/1988) said:

The idea of individuation…implies the body. You cannot individuate if you are a spirit; moreover, you don’t even know how spirit feels because you are in the body. So if you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.…You must inquire what experiment the Self wants to make….You see, the body is meant to live; it has to be served, and your Self has a very particular purpose with it. (pp. 202–203).

Initially, I was experiencing my rebel complex that gets activated to resist a demanding, condemning animus.

This psychic struggle can keep me from entering life productively, creatively.

It has been a lifelong journey with this thing that constantly criticizes and harangues.

At first I didn’t even know it as a demon possessing me; I thought of it as me-myself—the educated, strong, independent woman who could take care of herself, and “Very well, thank you very much!”

Over time I have come to see this perfectionistic critic is not me.

It has a mind of its own that conspires to cocoon me from life (a psychic process described by von Franz, in Hannah, 2010). Jung (1953) said:

To plunge into this process is unavoidable, whenever the necessity arises of overcoming an apparently insuperable difficulty.…Where this inner adaptation becomes a problem, a strange, irresistible attraction proceed from the unconscious and exerts a powerful influence on the conscious direction of life….Mostly [the plunge is] preceded by desperate efforts to master the difficulty by force of will; then [comes] the collapse, and the once guiding will crumbles completely. The energy thus freed disappears from consciousness and falls into the unconscious. As a matter of fact, it is at these moments that the first signs of unconscious activity appear.…The immediate result is a change of attitude.…I regard the loss of balance as purposive, since it replaces a defective consciousness by the automatic and instinctive activity of the unconscious which is aiming all the time at the creation of a new balance. (para. 252–253)

I was earnestly seeking this new balance, braving my own inner night sea journey— a theme that is common in myth, fairytale, and theater (Edinger, 1972; Jung, 1953, 1954).

Through Jungian analysis I had come to know that the negative animus, and the rebel reaction to it, must be faced and transformed. About the night sea journey,

Jung (1953) said:

This piece of mysticism is characteristic of all better men, and…is brought out in myth where it is precisely the best man among the people, the hero, who gives way to the regressive longing and deliberately exposes himself to the danger of being devoured by the monster in the maternal abyss. He is, however, a hero only because in the final reckoning he does not allow himself to be devoured, but conquers the monster, not once but many times. The victory over the collective psyche alone yields the true value. (para. 261)

I knew (sometimes only intellectually) of what Jung said:

"These transpersonal contents are not just inert or dead matter…. Rather they are living entities which exert an attractive force upon the conscious mind" (para. 230).

At the intensive I was eager, frightened, and reluctant, as I settled into the meditative state that could open to active imagination.

I wanted, and didn't want, to experience the depths.

As part of the analytic process, a temenos (sacred space, asylum, territory for the god) is created.

The Greek word temenos comes from the verb "temno, to cut [and has the sense of] being cut out from the meaningless, profane layer of life—a part cut out and isolated for a special purpose" (von Franz, p. 82, emphasis added).

The intensive format of a BodySoul workshop helps create psychic and practical containers, sacred space, in which to wrestle with the complexes.

This particular workshop was grounded by a focus on the myth of Demeter and Kore (see Hamilton, 1942). This story has its own night sea component:

Kore is abducted, stolen from a doting mother, and forced to live in the underworld by the machinations of the gods.

I was aware of my lifelong struggle against a powerful negative mother complex that wants to smother in a clinging "love."

I spent many years running it/her and into stereotypic masculine pursuits.

Because of my negative mother complex, I hated the story Runaway Bunny and would not read it to my children.

I often reacted angrily to the part of the myth in which Demeter "trashes the world just because her daughter got her own life!"

I had become aware that my interpretation of this myth was unusual and different from others', and it has been my experience of the mother.

Jung (1953) said:

"In analysis of the personal unconscious, the first things to be added to consciousness are the personal contents" (para. 243).

I felt on the verge of letting go of an old way of being and thinking.

I thrilled at the expansion of the "wings" in my active imagination; and I felt the vulnerability in my solar plexus, curling my body against engulfment, that activated the "I won't."

Verging on more openness to psyche made me afraid. Jung (1953) also said:

A collapse of the conscious attitude is no small matter. It always feels like the end of the world, as though everything had tumbled back into original chaos. One feels…disoriented, like a rudderless ship that is abandoned to the moods of the elements…. In reality, however, one has fallen back upon the collective unconscious, which now takes over the leadership….At the critical moment, a "saving" thought, a vision, an "inner voice," came with irresistible power of conviction and gave life a new direction…. It is a question…of taking the risk on one's circumstances or on one's nature. (para. 254–255).

I held onto the promise of these words and moved into the dark.

Then I found von Franz's (1996) comments on the "motif of three" helpful:

In fairytales there are often three steps and then a finale….The three are always clear units: 1, 2, 3, with a certain similar repetition…[then] the fourth…is not just another number unit; it is not another thing of the same kind, but something completely different. It is as if one counted, one, two, three—bang! The one, two three lead up to a real denouement, which is generally something static; there is no longer a leading-up, dynamic movement in it, but something comes to rest.…Three is the first masculine odd number and represents the dynamism of the one.…Three is generally connected with the flow of movement and thus time….For movement you need two poles and the exchange of energy between them….A dualism and a connecting third thing…[have] to do with…mostly an inexorable unilateral movement through life. That is why in fairy tales the story, the peripeteia is often divided into three phases, and then comes the fourth as a lysis or catastrophe. The fourth leads into a new dimension (pp. 89–90).

In the beginning of the Demeter and Kore myth there are three female characters that connote aspects of the feminine:

Demeter, the mother; Kore, the maiden; and Hekate, the crone.

Then, this totally feminine world is “raped” by the dark masculine when Hades abducts the maiden to the underworld, his realm of darkness and death.

Thus, Kore is thrown into the night sea journey—unwilling and unprepared.

She becomes willfully withdrawn from all that is around her, and longs to return to the idyllic existence she’d had with her mother on the face of the earth.

Demeter makes a threefold approach to reclaiming her daughter.

On her way out of Hades, Kore eats three pomegranate seeds to become the adult, known as Persephone.

In some interpretations of the myth much is made of the negative character of the masculine; yet, to me it seems important, even necessary, that Hades should appear.

He represents the missing masculine element of the psyche.

He is the means by which the missing fourth of the feminine evolves.

The action of the myth suggests that the presence of the animus is needed to bring about this development.

In this tale, much as in tribal rituals initiating boys into manhood, the maiden has to be stolen from the mother in order to achieve womanhood.

In fact, the adult feminine, Persephone—what Esther Harding (1971) called the “virgin,” the “one-in-herself,” complete and for her own purposes—comes into being after Kore’s incubation in and initiation to the underworld.

Like Kore, I have had to grow into myself in the dark to come a fuller adulthood.

I wanted this, and had been working on the sacrifice of the adolescent-rebel relationship to the negative animus and mother complexes.

My personal analysis was another element of this journey, along with BodySoul intensives, that fostered my evolution toward womanhood (Woodman, 1985, pp. 70ff).

This growth led me to and prepared me for training to be a Jungian analyst by strengthening the ego capacity to relate objectively to the complexes.

I felt I must submit to what Edinger (1972, pp. 182–189) referred to as

“the masculine . . . threefold developmental process”: (1) uncover the unconscious “thesis” (or theses)—the unconscious heuristics that guide and drive one’s reactions;

(2) discover their opposites ("antithesis") and consciously experience the conflicts between them; so that

(3) the "synthesis" (the new product) of the two can then replace them.

Reflection on the myth underscored the promise that engaging the unconscious more deeply and forthrightly would bring knowledge and experience of the mother archetype in its nurturing, protective, and intimate aspects—without becoming engulfed—in order to relate to the positive animus more creatively, gestating in darkness what blooms in the world.

Woodman (personal communication, 2001–2010) taught, using Jung's words, that the discoveries and the energies released by active imagination in the body are the "treasure difficult to attain," the "true value," the "gold." Von Franz (1996) said:

"Gold, as a most precious metal, has always…been ascribed to the sun; and is generally associated with incorruptibility and immortality…. It is the eternal, the divine" (p. 82).

I have, and do, long for the gold—changes in my capacity for both relatedness and creative self-expression.

Emma Jung (1957/1972) noted that the

"creative activity of woman flowers most characteristically…in human relationships.…What we women have to overcome in our relation to the animus is…the lack of self-confidence and the resistance of inertia" (pp. 22–23).

This is the "gold" that is continually wanted and needed: to gain self-confidence, to express the creative energies of the psyche.

This is the bringing home of the "missing fourth" from the night sea journey—the Persephone (the adult) aspect of the feminine that has been crowned queen by the dark but kingly animus, Hades.

I have been resistant to this night sea journey repeatedly—avoiding the "smother mother," running from the harsh condemning animus.

The resistance itself is an impediment to going down—a rejection of the necessary step of mortification of the defiant, self-righteous ego attitude.

Working with the body—with its symptoms and its potentials—deepened the descent.

The bodily active imagination recorded above is one of several that have led to new insights and released creative energy.

Out of the experience of the curling, uncurling, and soaring in the physical active imagination, I wrote the following poem:



In this poem one can see a threefold development: the assigned role of savior; the despair at not being able to save my mother from her own fate; the claiming of my own true life with the energy that releases.

The symbols that came from the active imagination in movement are apparent in the poem: “curling” (collapsing) under the weight of the impossible “savior” task; the “magic” of the release into “compassion”; the new capacity to “fly” as well as the new ability to “roost”—without having to return to impossibilities that would “curl” me back into a “slug.”

These two active imagination exercises, the movement and the poem, were critical elements of my work with the unconscious—as the very act of doing them is breaking a familial taboo.

My mother and father believed that the body and physical work were “bad,” “less than,” and “nothing but,” when compared to the educated, intellectual life that they did not obtain.

They also conveyed their belief that if someone had to do work with the body, that one should be a man or boy.

Poetry and art were deemed frivolous, worthless pursuits because they did not make money; instead they encouraged the development of technical skills that would translate into steady, well-paid, nonmenial, and non-physical work.

Further, my mother disapproved of dancing (which my father and I loved) because of its association with sexual (again, bodily) expression—it was, in a word “DIRTY.”

I was actively discouraged from pursuing my own medial, poetic, and embodied nature.

Thus, by moving expressively and writing poetry, I have engaged in an encouraging process of reclaiming of myself, becoming, as Jung (1953) said, “a more complete fulfillment of the collective qualities of the human being [by] fulfilling the peculiarity of [her] nature” (para. 267).

I experienced what Jung and Jarrett (1934/1989, p. 203) described:

“If you speak of individuation at all, it necessarily means the individuation of beings who are in the flesh, in the living body.…You see, the body is meant to live; it has to be served, and your Self has a very particular purpose with it.”

I know the night sea journey must take place many times over to retain the gold.

I want and need to do it again and again, **“since it replaces a defective consciousness by the automatic and instinctive activity of the unconscious which is aiming all the time at the creation of a new balance**” (Jung, 1953, par. 253). Barbara Eurich-Rascoe (2020) Retrieving the Missing Fourth: The Night
Sea Journey of a Marion Woodman Intensive, Psychological Perspectives, 63:1, 59-66, DOI: 10.1080/00332925.2020.1739464

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NOTE

1. The workshop was taught by Meg Wilbur and Tina Stromsted, both Jungian analysts, and Dorothy Anderson, an artist, who were trained by Marion Woodman, Ann Skinner, and Mary Hamilton.

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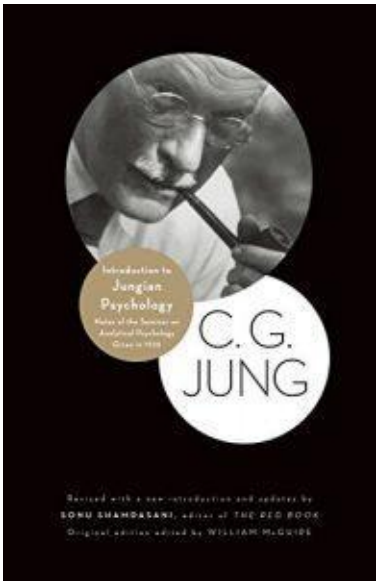
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Introduction to Jungian Psychology by Sonu Shamdasani (2022-03-11 04:05)

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[1]Analytical Psychology: Notes of the Seminar Given in 1925

Introduction to Jungian Psychology by Sonu Shamdasani

March 24, 1925, Zurich. Cary Baynes noted:

Yesterday began the new order, that is to say, the first of the seminars. these latter like the ancient wars as described in the school text-books, have their immediate and their remote cause, of which the former is luminously set out in Jung's circular letter.

It is said that when Miss Corrie received said letter she felt as though her father had died.

There was general weeping and wailing and gnashing of teeth among the faithful, but rejoicing from this of the “Four Winds.”

As i have had only two analytical hours since the first of December, it seemed a golden opportunity.

We meet Mondays and Thursdays from 4.30 to 6 P.M. in the rooms at gemeinde Strasse.

Yesterday there were present the following: dr. Shaw, dr. Kay (aet. 28, hailing from Australia, seen by me for the first time, and notes as being very nice looking), Miss Sergeant, Kristine Mann, dr. Ward, dr. Gordon, Beckwith, (looking as though stung by a bee convinced that the seminars mean the loss of his hour with Jung, which they do not but his anima was holding him to the conviction as long as possible).

Murray (aet. 32, lately arrived from Cambridge, England, but sometime from the USA.—came with 60 questions, and has understood the Types—stammers to the Queen’s taste, much more attractively than i do—chemist by profession, owns a piece of wilderness in Vermont whither he hopes to lure Jung for a conference, when told of California replied that the latter was unsuitable because it had a future and that after the site of the conference was chosen within two weeks an apartment house would be built, Vermont on the other hand would be the same 80 years hence—this was thought by me to be a conservative estimate.

I think he might have said 800), Aldrich, Mrs. Dunham (Chicago), myself, Miss Hinckle and Miss Corrie.

In this order we sat around the walls and looked wise.

Jung said he would begin with a historical review of analytical psychology, and that we would then put in whatever questions we might have as we did at Cornwall, and he would select the one’s suitable for discussion.

I reminded him there that we had agreed upon a general theme, (transference), and asked if he would choose the theme now.

He said he would not, preferred to have us talk about what we were interested in just as we would in a personal analysis.

Dr. Shaw said she wanted to know something more about the principle of enantiodromia—more than was given in the Schiller chapter.

Go to it, said Jung, or words to that effect, but formulate it in a question.

Mr. Aldrich said he would like to hear Jung develop his philosophy of life, and that the people who were planning to practice analysis could reserve their questions for their private hours with him.

I protested at that and said some of us were not having any such, and would be very disappointed if the seminar was not a liberal opportunity.

Whereupon Jung said that Aldrich was only mustering out his horns against the preponderating female element, at which there were loud cheers.

From Aldrich's put upon tone, you could have supposed he had suffered terribly from

people who were going to practice analysis.

Jung said that as to his discussing his philosophy of life, that was much too big a mouthful and that Aldrich would have to break it up into questions, then Miss Corrie protested against a historical review, saying she would rather have something from himself.

i was glad she said that, because i too, thought he planned the reference is to Jung's 1923 seminars at Polzeath (these will be prepared for publication in the Philemon Series).

To go over the introduction he had given us at Cornwall, and that would have been a pity, but he meant something very different, he meant the course of the development of his own ideas of analysis, and that of course was a theme we all welcomed.

He said he was always being impressed with the width of the field that analytical psychology embraced, and so he thought it useful if one had a sort of view of that field, and then he began his talk, which as far as I am able I will give in his own words because then perhaps will come back some of the vivid quality of Cary Baynes's vivid account of the good-humored commencement of these seminars breaks off here.

The audience, clearly, had no inkling of what Jung was about to present.

But before turning to this, we need to look at Jung's situation in 1925.

Jung in 1925 in 1921, Psychological Types had appeared, to widespread acclaim.

The English edition appeared in 1923 and received many laudatory reviews.

In a two-page spread in the New York Times Book Review, Mark Isham concluded: "this volume is drastically serious, positive, didactic, classic, and yet more than stimulating.

It is energizing, liberating and recreative.

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. . . . Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy.

his book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it."

In terms of publications, the period following Psychological Types up to the present semi-

nar was one of the quietest in Jung's career.

The year 1921 saw the publication of a contribution to a symposium at the British Psychological Society, "the Question of the therapeutic Value of 'abreaction"'; 1922 saw the publication of a lecture to the Society for German language and literature in Zurich, "on the relation of analytical Psychology to literary artworks."

Uncharacteristically for him, there were no new publications in 1923 and 1924.

This may be not unconnected with the fact that his mother died in January 1923. two articles appeared in 1925, the publication of a 1923 summary paper on "psychological types" delivered at the international Congress of education in territet, Switzerland, and a contribution to Count Hermann Keyserling's edited volume on marriage, "Marriage as a Psychological relation."

The center of gravity of Jung's creativity was clearly elsewhere, namely, in the transcription of Liber Novus, the Red Book, and in the commencement of the building of his tower at Bollingen, on the upper shores of lake Zurich.

The genesis of the work may be briefly stated. in the winter of 1913, Jung deliberately gave free rein to his fantasy thinking and carefully noted what ensued.

He later called this process active imagination.

He wrote down these fantasies in the Black Books.

These are not personal diaries, but rather the records of a self experimentation.

the dialogues that form these active imaginations can be regarded as a form of thinking in a dramatic form.

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event.

This led him to compose the first draft manuscript of Liber Novus, which consisted in a transcription of the main fantasies from the Black Books, together with a layer of interpretive commentaries and lyrical elaboration.

Here, Jung attempted to derive general psychological principles from the fantasies, as well as to understand to what extent the events portrayed in the fantasies presented, in a symbolic form—developments that were to occur in the world.

The work, though never published during Jung's lifetime, was intended for publication.

The overall theme of the work is how Jung refound his soul and overcame the contemporary malaise of spiritual alienation.

This is ultimately achieved through enabling the rebirth of a new image of god in his soul and developing a new worldview in the form of a psychological and theological cosmology.

Liber Novus presents the prototype of Jung's conception of the individuation process.

the material went through a number of drafts, and was then recopied by Jung in an ornate gothic script into a large red leather folio volume, to which he added historiated initials, ornamental borders, and a substantial number of paintings.

Jung had completed the manuscript of the first two parts of Liber Novus in 1915, and the third part, "Scrutinies," in 1917.

Thereafter, he was engaged in its painstaking transcription.

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring

to contemporaneous fantasies in Jung's Black Books.

Jung abruptly broke off the transcription around 1930.

By January 1921, he had reached page 127 of the calligraphic volume, and by august 1925 he had reached the end of page 156.

In 1920, he purchased some land on the upper shores of lake Zurich in Bollingen.

He felt the need to represent his innermost thoughts in stone and to build a completely primitive dwelling:

"Bollingen was a great matter for me, because words and paper were not real enough. i had to put down a confession in stone."

The tower was a "representation of individuation." over the years, he painted murals and made carvings on the walls.

The tower may be regarded as a three-dimensional continuation of Liber Novus: its

"Liber Quartus."

In 1924 and 1925, the publication of the work seems to have been one of the foremost issues in Jung's mind.

At the beginning of 1924, he asked Cary Baynes to make a fresh typed transcription of the text and discussed with the issue of publishing the work.

She noted in her diary:

So then you said i was to copy down the contents of the red Book—once before you had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly

everything in it you said.

In this way we could come to discuss many things which never came up in my analysis and i could understand your ideas from the foundation.

At the same time Jung discussed the form of a possible publication with his colleague, Wolfgang Stockmayer.

In 1925, Peter Baynes made a translation of the Septem Sermones ad Mortuous, which was privately published by Watkins in England.

While engaged on the transcription, Cary Baynes urged Jung to do a seminar on the work.

In her diary, she noted:

When i asked Baynes if he would not like a seminar on the red Book I had nothing other in mind than what you were doing with him.

Since i began to read it i have thought it would be a very fine thing, if instead of your discussing it with me as you said you would, Mona lisa [Emma Jung] should be included too.

Perhaps she knows all that is in it so well, and understands it so completely that this would not appeal to her, but i thought it would . . . he [Peter Baynes] asked me . . . why it was such a problem with me about publishing the Red Book.

I could have slapped him sharply by saying it was a problem to me because you had so presented it . . . then you told him your own idea about it, and he was thoroughly non-plussed. . . . When i said i wanted to hear you speak of the Red Book out of doors and you willed to think i had in mind a pink tea, i struck back at you in kind, and said that if

the Red Book was not big enough to be talked about out of doors, then you would have to do something about it.

It is not known whether such seminars took place. however, it is likely that these discussions played a role in Jung’s decision to decide to speak openly in public for the first time about his self experimentation and some of the fantasies in Liber Novus.

During this period, Jung withdrew from the Psychological Club, which he had founded in 1916.19 on November 25, 1922, he, together with Emma Jung and Toni Wolff, left the Club.

During the period of Jung’s withdrawal from the Club, he gave his seminar series in Polzeath, Cornwall, England, in July 1923.

In the previous year, the analytical Psychology Club in London had been founded.

The seminar was organized by Peter Baynes and Esther Harding, and twenty-nine people attended.

The seminar had two main themes—the technique of analysis and the historical psycho-

logical effects of Christianity.

During this period, an increasing number of people from England and America made their way to Zurich to work with Jung, forming an informal expatriate group.

On august 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing

“a challenge to all brother-neurotics—go, my brethren, go to the Mecca, i mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life.”

On April 30, 1923, there was an initiative from Eugen Schlegel that the Club should try to involve Jung again.

A correspondence ensued later that year between Jung and Alphonse Maeder in this regard.

Jung’s position was that he would only return if his collaboration was clearly and unanimously desired.

Within the Club, there was heated discussion concerning this.

For example, on October 29, 1923, von Muralt contended that Jung used people for

his personal ends, that personal relations were difficult with him unless one accepted his theories, and that his attitude toward people wasn’t one of an analyst, and so on.

One can imagine Jung’s response to finding himself in a situation in which an institution

he had founded, based on his vision, was being taken to other destinations, while he was being cast in the role of an obstructive patriarch.

In February 1924, Hans trüb stepped down as president of the Club, and a letter was sent to Jung asking him to return, which he did a month later.

Later that year, Jung commenced giving a three-part lecture in German on the psychology of dreams (November 1, December 8, February 21, 1925) followed by a discussion on May 23, 1925.

It is significant to note that while the present English-language seminars were held at the Psychological Club, they were not officially “Club seminars”—no mention of them is found in the Club minutes or annual report, and of the fifty-two members and three guests of the Club in 1925, only a handful attended them.

Rather, the seminars appear to have been a private event arranged by Jung, which happened to have been held at the Psychological Club.

It seems that there was greater continuity between those who attended Jung’s Polzeath seminars and these (the seminar groups were around the same size).

Thus there was a division between the locally based members of the Club, who had only recently readmitted Jung to their midst, and the more international audience of Jung's English-language seminars, and consequently a different psychological dynamic.

In the years to come, the English-language contingent would play the dominant role in the dissemination of his work.

The Seminars Jung had commenced Psychological Types by commenting on the

subjective conditioning of knowledge, the "personal equation."

He noted that in psychology, conceptions "will always be a product of the subjective psychological constellation of the investigator."

Recognizing the effects of the personal equation, which constituted the subjective determination of knowledge, constituted the precondition for the scientific appraisal of other individuals.

In this seminar, Jung spoke candidly of his personal equation—not of his biography as such, but of his orientation, the formation of his psychological viewpoint, his subjective orientation.

For the first time, he spoke of his psychological type.

He began his presentation by indicating that he intended to give a "view" of the "width of the field" of analytical psychology, and began this by sketching the genesis of his own conceptions, commencing with when he became preoccupied with issues to do with the unconscious.

Strikingly in contrast to the Freudocentric presentations of his work, Jung did not then move directly to this association with Freud, but to his prior readings of Schopenhauer and von Hartmann and involvement with spiritualism, thus situating his work within

a completely different intellectual and experiential trajectory from that of Freud.

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experimental researches in psychopathology that he came into contact with Freud.

While he felt that he independently confirmed some of Freud's theories, he maintained reservations right from the start.

In his published work, Jung had indicated his theoretical differences with Freud.

Here, he spoke candidly of their relationship for the first time, and of Freud's personal shortcomings—his dishonesty concerning his cases, his inability to take criticism, and finally, placing his own authority above truth.

This formed Jung's first response to Freud's ad hominem account of their relation in his on the history of the Psychoanalytic Movement in 1914.

Jung then noted powerful dreams that Freud was unable to understand correctly, which gave him a new sense of the autonomy of the unconscious.

He then came to realize that in Transformations and Symbols of the Libido (1912), he had been analyzing his own fantasy function.

Consequently, he set about to do this in a more systematic manner.

Jung then narrated his visions on the way to Schaffhausen in October 1913, which, after the outbreak of the war, he took to be precognitive and the commencement of his active imaginations.

He focused on his dialogues with his soul in the autumn of 1913, his first visual descent on December 12, his dream of slaying Siegfried on December 18, and his encounters with Elijah and Salome shortly thereafter.

In sum, the period of his self-experimentation, which Jung covered in the seminar, ran from October to December 1913, which forms the basis of the first part of Liber Novus, Liber Primus.

Coupled with discussion, this forms the main body of this seminar.

This was the first and indeed the only time in which Jung spoke in public about this material.

Significantly, however, while narrating these episodes, Jung never directly referred to Liber Novus, which would clearly have aroused great curiosity.

The seminar can be considered an experiment in presenting analytical psychology in the first person voice, with his own “case” as the clearest example of his theories.

At the same time, he pointedly told his audience, “i have told you a very great deal, but do not assume that i have told you all!”

His presentation here went some way toward answering Cary Baynes’s request for a

seminar on Liber Novus, and it is possible that Jung was interested in viewing the audience’s response in connection with the question of his deliberations concerning publishing the work.

Jung’s discussion of these episodes by no means replicates his commentary on them in the second layer of Liber Novus, and can be considered a third layer of commentary.

As opposed to the lyrical and evocative language of the second layer of Liber Novus, Jung here employs his psychological concepts—to be more precise, he attempts to show how he derived his psychological concepts from his reflections upon these encounters.

As he tellingly noted, “I drew all of my empirical material from my patients, but the solution of the problem i drew from the inside, from my observations of the

unconscious processes.”

At the same time, his presentation served a pedagogical function.

The audience was largely composed of people he was working with, and we may presume that the practice of active imagination played a key part in their work.

Thus he was in effect using his own material as a teaching exemplar, showing how his personal psychological typology was portrayed and played out in his

fantasies, how he encountered and came to terms with the figures of the anima and wise old man, and the genesis of the transcendent function as a resolution of the conflict of the opposites.

On addition, a significant part of the discussion in the seminar centered on the

significance of modern art and how it could be understood psychologically.

the question of situating his own creative work appears to have been in the background of Jung’s mind.

After the presentation and discussion of his material, Jung then

presented a generalized schema showing how such figures could be understood.

From a historical perspective, one may regret that the participants did not press Jung into presenting and commenting on more of his personal material.

The seminar concluded with a class assignment, in which the participants were asked to study three popular

novels dealing with the theme of the anima, rider Haggard’s She, Benoît’s L’Atlantide, and Meyrink’s das grüne Gesicht (the green Face). At the request of the class, a work dealing with the animus, Marie hay’s The Evil Vineyard, was substituted for Meyrink’s work.

as Jung put it, the purpose of this exercise was to give him “a good idea of what you have gained from these lectures.”

This was not the first time that Jung had turned to popular writings to illustrate his work.

The fifth chapter of Psychological Types featured his analysis of the Swiss author Carl Spitteler’s novel, Prometheus and Epimetheus.

Spitteler had been awarded the Nobel Prize for literature in 1919.

Published in 1887, rider Haggard’s She continued to be a best seller.

the production of a silent film based on the novel, for which Rider Haggard wrote the film’s intertitles, was completed in 1925.

The utilization of popular novels served the function of demonstrating the fact that the psychological dynamics at play within the individuation process were by no means a purely esoteric affair.

A few weeks following the conclusion of this seminar on July 6, Jung went to England to deliver another English-language seminar series in Swanage, in Dorset, between July 25 and august 7.

The seminar was organized again by Peter Baynes and Esther Harding.

The subject was dream analysis, and around one hundred participants attended.

Jung commenced by presenting a history of dream interpretation and followed this with an analysis of a series of dreams in a fifty-three-year-old widow.

The Aftermath Cary Baynes took notes of the seminar, and soon after the seminar,

there was discussion concerning the possible publication of the notes, which seems to have first been proposed by Dr. Harriet Ward.

In a diary entry of September 26, 1925, Cary Baynes wrote an account of some of these deliberations:

After talking with Emma about the notes and finding that her reaction to the printing of them is just what my own was, all my resistances to that idea have now come back upon me very strongly, and i would like to put the matter before you once more.

I think those lectures you gave last spring are the most important thing that has happened in psychology in this century, because in them you give the passage of an idea

from its place in nature as an archetype, to the position of an abstraction, or a concept, the last refinement of human ingenuity, you might say.

Such a thing has never ever even been dreamed of in the world before, much less done, and therefore i think those lectures ought to be treated in a way that befits the importance of their content.

But you will say, what better way is there of treating them than having them printed?

But i think the printing of them just exactly falsifies them in a very painful way. it is generally accepted that when a thing is printed it is to be looked upon as in a more or less permanent form, but those notes are in no form at all, they could not be, and do not profess to be more than a schematic rehearsal of what you said.

They partake of the nature of the sculptor’s ébauche [mock up] in clay, and as such they have magic, but as soon as they are forced into something they are not, the magic goes out of them and they go flat.

Moreover, when you make something with spoken words, you can build extraordinary structures in a short space of time, but when it comes to the written or rather the printed word, the structures have to have visible foundations under them if they are to carry, that is in the field of science.

Now all three series of lectures, Swanage, those here, and Cornwall, are filled with fugitive thoughts that flew with sureness when you spoke them, but go limping across the pages of the notes with only half a wing power.

If you wrote them they would fly again, but as notes they won't, and so it is another reason i think they ought not to be presented with the formality that printing gives them.

they should be kept just as they are, rough laboratory material, until such time as you will work up the ideas in them into a book which you will undoubtedly do in the course of time.

The best way to keep them in their place seems to be to have them mimeographed and given only to members of the class with a half a dozen exceptions such as Baynes, Shaw and a few others like that. . . . last spring when i talked to you about it, you would look at it only as a harmless phantasy of Ward's, this printing idea.

I have no doubt you thought the same thing when Hinkle proposed translating the Wandlung [transformations and Symbols of the libido], but look how far from harmless that phantasy proved to be!

On April 10, 1942, Jung wrote to Mary Mellon, "the 'Psychology of the unconscious' should be translated again which it needs very badly indeed" (Jung archives,

Swiss Federal institute of technology, Zurich), original in English. according to Joseph

Henderson, Jung wanted the text retranslated, but ran into problems with the

one can imagine the impact that these seminars, with their level of detail concerning Jung's self-experimentation, would have had had they been published at that time.

Cary Baynes perceptively highlighted the most striking aspect of the seminars, namely the manner in which Jung's account provided a unique window into the creative process, through charting the sequence from the emergence of his fantasies, to his reflections upon them, to their end result in the form of psychological abstractions in a new conception of human psychology.

Cary Baynes's proposal concerning the limited distribution of the seminars was adopted.

Jung took the notes with him for review when he left for his trip to Africa. on October 19, he wrote to her "off Lisbon": "i faithfully worked through the notes as you will see.

I think they are as a whole very accurate. Certain lectures are even fluent, namely those which you could not stop your libido from flowing in."

Jung's close check of the text of this seminar distinguishes it from the notes of most of his other seminars, and assures their reliability.

From her distribution list of the first fifty copies, in addition to those who attended the seminar, copies were given to the following:

Dr. Peter Baynes, Mrs. Sigg, Chauncey Goodrich, Miss von Sury, Mrs. Füglisteller, Professor Vodaz, Dr. James young, Dr. Irma Putnam, Dr. Elizabeth Whitney, Dr. Wolfgang Kranefeldt, Mrs. Altherr,

Miss n. Taylor, Frances Wickes, Wilfred lay, Dr. Helen Shaw,

Willard Durham, Dr. Adela Wharton, Miss M. Mills, and the Psychological Club.

Following the preparation of the seminar notes, while Jung was in Africa, Cary Baynes returned to her work transcribing Liber Novus.

After his return from Africa in April 1926, he took up again his work transcribing Liber Novus into the calligraphic volume.

However, from this point until he left off the transcription in 1930 (before taking it up one last time in the late 1950s), there are only ten full text calligraphic pages, two complete paintings (the "window unto eternity" and "golden castle" mandalas and one unfinished painting).

In 1926, Jung published The unconscious in the Normal and Sick Life of the Soul: An overview of the Modern Theory and Method of Analytical Psychology.

This was a revision of his 1917 book, The Psychology of the unconscious Processes: An overview of the Practice and Theory of Analytical Psychology.

The main changes between this edition and the second edition of 1918 was the revision of the material on psychological types, an expansion and revision of the discussion of the unconscious, together with additional material on individuation and psychotherapy.

In 1928 he published The Relations between the I and the unconscious, and a greatly revised and expanded version of his 1916 article, "the Structure of the unconscious."

The chapters on the confrontation with the anima, animus, and mana

personality elaborate some of his presentation in the present seminar,

citing Rider Haggard's and Benoît's books, without presenting any of the personal background.

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas,"

They were presented anonymously.

Henceforth, Jung would eschew the first person voice, either in the form of his presentation in this seminar or through a publication of Liber Novus.

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung, in particular, Jung's discussion of his relationwith Freud and of his self-experimentation, in her chapter on his "confrontation with the unconscious."

Unfortunately, the manner in which the material was combined and sequenced in this chapter makes it impossible to establish a clear chronology of this period and loses the coherence of the discussion in this seminar.

It also did not distinguish between Jung's discussion of the material in 1925, when he was still engaged in the transcription and painting, from his subsequent recollections and reflections more than thirty years later.

The foregoing has served to indicate the uniqueness of this seminar in Jung's canon, which was not widely grasped when it was finally published in 1989.

The publication of Jung's Liber Novus in 2009 enables it to be read in a new light, and to be seen as an essential companion to that work: a further chapter in his working through of the material and its elaboration into a conceptual form, as well as a pedagogical experiment.

Its unique combination of the personal, historical, and conceptual make it the clearest single-volume introduction to Jung's psychology. Sonu Shamdasani, Introduction to Jungian Psychology, Page ix-xxiii

1. https://smile.amazon.com/Analytical-Psychology-Notes-Seminar-Seminars/dp/0691098972/ref=sr_1_2?crid=282B8SWSYDK1C&keywords=carl+jung+1925+seminar&qid=1642144062

Feminine divinities were invoked at the beginning. **(2022-03-11 04:49)**

[paypal _donation _button border="5"]



[1]Psychology of Yoga and Meditation

Feminine divinities were invoked at the beginning.

Here is the place where it becomes clear that this is not the usual question of a god who is identical with the yogin, but also of his consort, so that the yogin transforms himself into a feminine being, into the consort of the god, even at the beginning of the experience.

This god is described as yogini, i.e., the corresponding feminine. If he imagines his body as that of the devatâ, this is the blessedness that belongs to the body.

If he says: Shrî Heruka aham, I am the holy Heruka, he should meditate on every syllable of the mantra, identifying himself with the god of the ritual so as to become a dyad, i.e., a form both feminine and masculine. Carl Jung, Psychology of Yoga and Meditation, Page 69

In Mahâyâna Buddhism Târâ is a female bodhisattva.

She plays an important role in Tibetan Vajrayana Buddhism, where she is understood as the bodhisattva of compassion and action representing the female aspect of Avalokiteśvara.

She has been venerated as a Tantric goddess since the seventh century. As Hindu goddess she is worshipped in Shaktism. Psychology of Yoga and Meditation, Page 64, Fn 230

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

On Marion Woodman by Jean Kirsch (2022-03-12 03:14)

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[1]The San Francisco Jung Institute Library Journal (Volume 6, Number 3)

On Marion Woodman

Marion Woodman. The Pregnant Virgin: A Process of Psychological Transformation. Toronto. Inner City Books, 19 5. Reviewed by Jean Kirsch

In this her newest offering Marion Woodman shares with us a sensitive and personal celebration of the individuation process.

She draws from her own experience and that of her analysands who liberally open their souls and their journals for our participation.

Here one will not find discussion of psychodynamics, pathology, transference or technique, but shifting kaleidoscopic glimpses into the liminal world of the chrysalis that is Marion Woodman’s metaphor for the analytic container.

Her bibliography shows a sprinkling of references to the works of C. G. Jung, M. L. von Franz and a few other psychologists.

By and large though, her references are literary, reflecting her background in education and continuing her emphasis on amplification of archetypal and symbolic forms.

Her writing style is intuitive, in her own words rather like a frog leaping from one lily pad to another to another; slippery and not easy to grasp or discern, her green thoughts blend into the surrounding material.

It is not always clear whether she’s leading us through sacred or literal time and space,

because her lunar consciousness blurs the boundaries.

She is writing directly from her center.

With her provocative title and little ado Woodman pulls us into the process by which certain individuals, men and women, have begun to integrate their own femininity.

A virgin in her usage is neither chaste nor necessarily unmarried. Rather "vi rgi nil is made to signify a state of self-confidence and ego strength sufficient to permit awareness of bodily.

Instinct and unconscious imagery as well as vulnerability to the spiritual.

In short, the pregnant virgin is one who is open to the Self.

Many of Woodman’s analysands have eating disorders-anorexia, bulimia, obesity–or some form of substance abuse.

Anyone with experience treating these disorders knows ·how difficult is the task, and how refractory the problem, when the psychological energy needed for real change is repetitively bound up in a concrete, ritualistic behavior pattern.

By meeting her patients in her direct and genuinely feeling way, doing some kind of "body work" (never very clearly described), and teaching them to substitute a personally created, conscious ritual for the blind stereotyped ritual of the addiction, Woodman is

able to help them find a way out of their suffering.

"Altars are set up in our lives whether we realize it or not, and unconscious altars encourage demonic visits." (p. 86)

Crucial to her treatment is teaching patients to recognize the spiritual dimension hidden in the matrix of their symptoms.

To personify the despair at the root of addiction, which she believes must be uncovered and identified for healing to occur, Woodman calls this despair the ’dream sister."

Carrying the repressed side of the mother or the repressed femininity of the father or husband, the "dream sister" forms a symbiotic bond with the ego and denies the feminine reality of the suffering woman.

Woodman sees her analysands coming from "good" homes where children were molded to an ideal collective image under the influence of a power-driven, unnurturing mother.

Possessed by their own damaged instincts, and ironically driven by the same desire for power that their parents used in raising them, some children wolf down food, or reject it, or vomit it out; whatever their reaction, food is the magnet around which their lives circulate.

In that context food symbolizes the life force, The Great Mother, with which the wisdom of the body is desperately attempting to connect. (p. 103)

Woodman posits an ideal of loving, warm acceptance to counter the influence of the negative mother.

Empathy recognizes and accepts the total human being. Instead of driving anger underground, love recognizes and forgives, thus transforming negative emotion into potentially positive energy.

Young plants need warmth and water and light.

Love is the valuing of individual feeling that provides the warmth.

Water is the essence of life, the energy that wants to flow, to explore everything.

Light is the insight that illuminates. Nature is energy manifest.

The sanctification of matter has to do with the human love that recognizes the power of animal energy, recognizes it as sacred and that human nature evo1ves from that foundation.

That foundation is the Great Mother, Sophia, in whose womb we mature.

Our biological nature, quickened by the Spirit, receives energy, through the five senses, as well as through the inner eye and the inner ear, until the red robe of passion worn by the virgin soul is enhanced by the blue mantle of wisdom.

Positive energy is life, light, god, love. It holds atoms together.

When it is recognized as sacred, and when the soul's able to contain it and still flow, then the virgin is sitting on the lap of the Great Mother.

The woman has become conscious of herself as an individual soul.

Out of her individual feeling, she loves individually.

Linked to the Great Mother, she sees in the body the soul in action.

Securely related to the feminine side of God, she is capable of personal relationships that are no longer based on power or dependency, but on empathy.

She is free.

Now she can displease the collective, and instead of feeling the terror of rejection, know that she's blessed among women.

And her child, inner and outer, is free to act out its own nature, able to accept discipline because it is secure in its mother's love. (pp.106-107)

Woodman apparently feels she must shower her analysands with loving acceptance

and create for them a warm imaginal world in which they can begin to discover them-

selves in a new light.

She therefore damns a behavior modification approach to these disorders.

When the heart speaks, reason usually finds it indelicate to comment.

Silence, though, is liable to promote in our Jungian societies and in our literature deference to any explication of the feminine that appears to be.

To attempt to enforce strict discipline on an ego that has been raped all its life merely reinforces the psychology of the victim and with it the compensatory rebel and liar.

Compulsive dieting reinforces already firmly entrenched compulsive patterns and releases more violent compensatory instinctual needs, creating a conflict which tears the soul to shreds and may lead to a psychotic break or suicide.

So long as a woman secretly despises her own womanhood, fears her own sexuality, flagellates her body with curses and starvation or food that is poison to her, no healing can take place, however fat or thin she may become. (p. 107)

To bring this group of patients to a state of "pregnant virginity" is no small accomplishment.

A reading of this book without familiarity with Woodman’s previous volume, Addiction to Perfection (Toronto, Inner City Books, 1982), may leave one puzzling about her methods and her theory, which were more fully delineated there.

The Pregnant Virgin is a broad and poetic amplification of material set forth in Addiction.

What then is new?

First, she has found in the image of metamorphosis a metaphor well suited to the feat of bringing an anorectic patient within reach of the analytic attitude.

Second, whereas in Addiction she focuses on the mind/body split experienced by her analysands, in Pregnant Virgin she extends the idea to diagnose a masculine/feminine split in Western culture.

Third, she includes more subjective materials from her analysands, this time from men as well as women, which illustrates her thesis that not only is the modern female cut off

from and in desperate need of relationship to her female body, but so is the modern male spiritually starving through 1ack of connectedness to his own femininity.

Finally, and most touchingly, she shares with us a near-death experience that marked the beginning of her own transformative process.

Marion Woodman has an inimitable and personal style.

I would never expect a book by her to teach me to work as she does.

What I did expect is the presentation of a set of ideas which would add to my understanding of the psyche and enrich my own therapeutic style.

And I guess I expected it to be presented in a digestible meal of reasonable proportions.

Pregnant Virgin would be capable of meeting the first of my expectations, save for its failure to meet the latter.

It has grains of truth and morsels of wisdom buried in mounds of psychospiritual whipped cream.

The book piles up metaphor, lays vignette upon vignette, is replete with literary references, and overflows with a sentimentalized religious imagery.

It produced in me the cloying satiety of the overfed, the avoidant impulse of the anorectic, and the impulse to vomit it all up.

These reactions disturbed me because I respect the ongoing process out of which this author writes, and I believe she has often offered and continues to offer valid insights that make a real contribution to our understanding of the psyche.

Possibly Woodman is something of a Cassandra.

By spurning an Apollonian ideal of writing based on clear definitions and well ordered

reasoning, and refusing for fear of blunting her creativity to mold her work, she may suffer the fate of an incredulous response from readers not tuned in to her own intuitive vision.

Healing begins with questioning the meaning of the symptom. Inquiry uncovers inadequate mothering and the deficient nurturing of body, instinct and spirit which is endemic in our culture.

This deficiency is all the more pernicious because it is an unchallenged norm.

Healing continues through conscious efforts to satisfy the now uncovered hunger with constructive means, means which differ in each case, since they arise from the unconscious and are accessed individually in analysis is through dreams and body work.

As Woodman states so clearly, "The body is the unconscious in its most immediate and continuous form." (Addiction to Perfection, p. 79)

When attended with the same concentration that analysts have employed to learn the language of dreams, the body’s images and its wisdom become apparent, or to be more exact, sensible.

We can tap that sensible wisdom, engage it as an ally in the healing process.

Awareness of deficient nurturing produces a terrifying anxiety.

Body work releases simultaneously the terror of annihilation that is locked in the muscles and the dreadful rage of a long neglected child/animal.

Therefore, it is not to be undertaken lightly nor without the secure containment of an analytic relationship.

In true Jungian fashion Woodman's body work trusts that if the conflict of opposites is sustained long and well enough the transcendent function will be activated and a creative solution will appear consciousness.

Because the body has been engaged in the process and because a personal and collective spiritual hunger is at the root of the illness, the solution will embody religion in some way–a ritual sacred dance perhaps, personally derived and enacted.

Feminine mysteries long-dormant in the collective unconscious will emerge through self exploration.

Only two decades ago, by Papal edict, the Virgin, Mary ascended to the throne of God.

The elevation of the feminine to divine status, is a central myth of our age, a living reality in the modern psyche.

With all its inherent healing power and linked to feeling.

I offer my own reaction with the feeling that we need to be careful lest we find ourselves dominated by sentiment and wading in kitsch.

Nevertheless, I do not think her work should be overlooked just because its presentation is so diffuse.

Because of the debt I owe Marion Woodman for articulating the symbolic reality one discovers through attention to the body, and for turning to her subjective experience of the feminine and exploring it for itself rather than bowing to Jungian convention which equates feminine with relatedness, I would like to close by attempting a restatement of what I perceive to be her valuable contributions.

Modern society is a spiritual wasteland.

Few participate in a meaningful religious ritual.

Materialism stands at the center of our holy days now.

Woodman traces the sequence: Materialism - Matter - Mother; and concludes that something has gone wrong.

The modern function of the materna1 is to perfect the physical and promote material aspirations.

From childhood a woman is objectified and she perpetuates the myth of perfectibility through ingrained attitudes toward her own body.

We all participate.

And we all suffer the resulting alienation of body from mind.

This pathological state of affairs is revealed in addictions– addiction to food, to no food, to drugs, to alcohol, to overwork and to physical beauty.

Ritual is central to any addiction and a spiritual hunger drives its obsession.

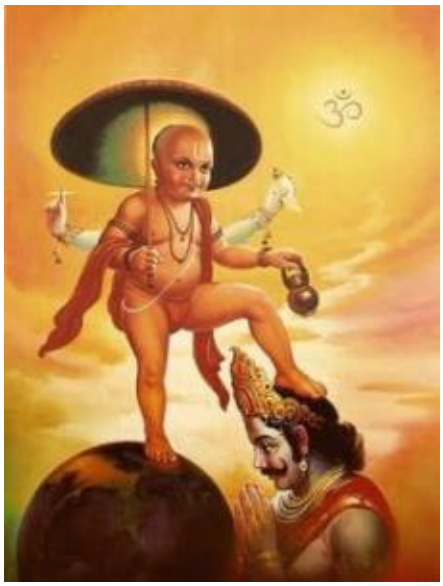
Both ritual and spiritual hunger are unconscious, hidden in the symptom, risks of inflation. some women are living it now through their analyses.

Their experience of this reality is what· I think Marion Woodman's work is all about. Jean Kirsch, On Marion Woodman, The San Francisco Jung Institute Library Journal Volume 6, Number 2 1986

1. https://www.amazon.com/Francisco-Institute-Library-Journal-Number/dp/B001B4FKFE

At present, we are in the Kâli yuga. We have a bad prognosis. **(2022-03-12 03:54)**

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[1]Psychology of Yoga and Meditation

A kalpa is an infinitely long series of world ages, each one being 2000 mahâyugas.

A mahâyuga is 360 normal yugas. Every few hundred years at the beginning, and a few hundred years at the end of such a period, comes what we would call the twilight of the gods.

At present, we are in the Kâli yuga. We have a bad prognosis.

Now the majority of people lie, there remain only a few who can bear the truth.

In the first yuga, everyone spoke the truth, in the second and the third ever fewer. Carl Jung, Psychology of Yoga and Meditation, Page 35

A yuga consists of 4800, 3600, 2400, and 1200 years.178 These 12,000 years179 × 360 are 1 mahâyuga and that is already 4.3 million years.180 A kalpa however is 2000 × 4.32 million.

That is 8.64 million years. And now one must work off his sinful deeds over the course of many million kalpas. Carl Jung, Psychology of Yoga and Meditation, Page 35

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Carl Jung: We make our own epoch. (2022-03-12 04:53)

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The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.
- C.G. JUNG, 1934
COLLECTED WORKS 10, PARA. 315
JUNG
WWW.JUNG.ORG

[1]Civilization in Transition

When we look at human history, we see only what happens on the surface, and even this is distorted in the faded mirror of tradition.

But what has really been happening eludes the inquiring eye of the historian, for the true historical event lies deeply buried, experienced by all and observed by none.

It is the most private and most subjective of psychic experiences.

Wars, dynasties, social upheavals, conquests, and religions are but the superficial symptoms of a secret psychic attitude unknown even
to the individual himself, and transmitted by no historian; perhaps the founders of religions give us the most information in this regard.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers.

We make our own epoch. Carl Jung, CW 10, Para 315

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=9V6TOBPT6L26&dchild=1&keywords=jung+civilization+in+transiti

Carl Jung: Our modern science began with astronomy. **(2022-03-13 03:58)**

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David Stoupakis
Astrology was the first form of psychology,
which is an extremely young science...
Carl Jung
Dream Analysis Seminar

[1]Dream Analysis Seminar

I find no questions today, so I assume that everything is clear and understood.

You remember that we were discussing energy and time, and I suppose you must have wondered why I talked about such abstruse matters in connection with the cross and crescent symbols.

It would be quite understandable to me if some of you had asked today why I had pushed that question so far, to fundamentals-as far as the stars, one could say.

There were certain reasons.

I found as I was thinking over the material for the next seminar, that my thoughts were developing towards the stars and the problem of the identity of time and energy or libido, and then I asked myself what the justification was for enlarging the scope of our problem to such an extent.

I became curious to know what the patient’s subsequent dreams said on the subject.

I looked into my records and found that the very next was one that we could not deal with without this preparation.

It contains this particular problem, as you will soon see.

So you can believe me, that I am not just losing myself in idle speculation when I talk about time and energy.

It is not a metaphysical problem, it is psychological, even astrological, for astrology was the first form of psychology, which is an extremely young science, dating from the end of the nineteenth century only.

Of course, there was a beginning of psychological technique at about the time of the decay of Christianity and the period of the French enlightenment.

Voltaire would be one of the first psychologists, and La Rochefoucauld, and Fenelon.

But it was not yet science.

It consisted more of intellectual aphorisms.

But inasmuch as the human soul has always existed, there must have been at all times an equivalent of psychology.

Philosophy would be such an equivalent, but it is merely intellectual, or a metaphysical projection.

Religion would be an equivalent also, one could say, yet it is metaphysical concretism.

Then there was astrology, which was legitimate up to the seventeenth century and was used by doctors in universities, together with dreams, as aids in diagnosing disease.

Palmistry also was so used.

I have a little text-book of medicine written by a famous Wurzburg professor towards the end of the sixteenth century.

It deals with astrology, phrenology, palmistry, and physiognomy, and was especially for the use of doctors.

The author was practically the last of the official professors of astrology, which was a sort of psychology but with the qualities and peculiar character of projection.

It was our psychology in its oldest form.

Our modern science began with astronomy.

Instead of saying that a man was led by psychological motives, they formerly said he was led by his stars. Carl Jung, Dream Analysis Seminar, Page 413-414

1. https://smile.amazon.com/analysis-seminar-1928-1930-William-McGuire/dp/B000VBWPZ6/ref=sr_1_4?dchild=1&keyw

ords=jung+dream+analysis+seminar&qid=1608461980&sr=8-4

A Discussion of: The deeper self: an expanded view of consciousness (2022-03-13 04:02)

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[1]Unlocking the Unconscious Exploring the Undiscovered Self

COMMENTARY

The deeper self: an expanded view of consciousness Steve Paulson,1 Siri Hustvedt,2 Mark Solms,3 and Sonu Shamdasani4

1Wisconsin Public Radio, Madison, Wisconsin. 2Weill Cornell Medical College, New York, New York. 3University of Cape Town, Cape Town, South Africa. 4University College London, London, England

As science continues to explore the mysteries of the unconscious, two critical questions remain.

First, can unconscious impulses, desires, and feelings be willfully raised to the level of the conscious self?, and, if so, would the unveiling of unconscious mechanisms lead to genuine self-knowledge or empowerment?

Second, can we methodically tap into the unconscious to gear ourselves along more creative lines?

If the unconscious is a source of intuitive and creative inspiration, how might a more expansive understanding of consciousness help us to flourish?

How can we harness the intuitive parts of ourselves to think “outside the box,” transcending the limitations of preconceived categories?

And along those same lines, how would an expanded view of the unconscious frame our spiritual experiences or offer

spiritual nourishment?

Writer Siri Hustvedt, historian of psychology Sonu Shamdasani, and neuropsychologist Mark Solms will tackle everything from noetic experiences and the role of intuition to the phenomenon of peak experience and Jung’s “collective unconscious.”

Keywords: consciousness; the unconscious; collective unconscious; Freud; Jung; subliminal self; subliminal consciousness; active imagination; neuro-psychoanalysis; cognitive unconscious; cognitive neuroscience; fantasy; symbol;

intuition; REM sleep behavior disorder

Steve Paulson: Many thanks go to the New York Academy of Sciences and the Nour Foundation for making this series possible.

This series on the unconscious has been really exciting for me, because it raises all kinds of questions that I think about all the time—like, where do our dreams come from? and what about

creativity?

Is it something the science of neural correlates and brain chemistry will ever explain?

And what should we make of those experiences that I would call transcendent, when the world suddenly opens up and seems to be full of meaning?

Those are questions that lurk on the edges between our rational, scientific understanding of the world, and what may be a different way of knowing—more intuitive, less analytical, but perhaps more deeply felt.

Then, on top of that, you have the great theorists of the unconscious, Freud and Jung, with their complicated history together before they split and went their separate ways.

So we have a great evening ahead of us, and not only do we have a leading Freudian scholar and a leading scholar of Jung, but we also have a remarkable novelist who has carved out a second career writing about science, psychology, and the mind. Let me introduce our speakers.

Siri Hustvedt, PhD, is Lecturer in Psychiatry at the Weill Cornell Medical College.

She's a novelist and an essayist, whose works repeatedly pose questions about the nature of identity, selfhood, and perception.

She's also published papers in academic and scientific journals. Her novels include What I Loved and The Summer Without Men, and her nonfiction includes The Shaking Woman or A History of My Nerves.

She also has a new collection of essays, A Woman Looking at Men Looking at Women.

Sonu Shamdasani, PhD, is a London-based author, editor, and professor at University College London; he's codirector of the Health Humanities Centre there. His writings focus on Carl Jung and cover the history of psychiatry and psychology from the mid-nineteenth century to current times.

He edited one of Jung's major works, The Red Book, and he's the cofounder of the Philemon Foundation, which aims to publish all of Jung's unpublished writings.

Mark Solms, PhD, is a psychoanalyst.

He holds the chair of neuropsychology at the University of Cape

Town and is the president of the South African Psychoanalytical Association.

He founded the International Neuropsychoanalysis Society and was a founding editor of the journal Neuropsychoanalysis.

He's best known for his discovery of the forebrain mechanisms of dreaming and his pioneering use of psychoanalytic

methods and theories in contemporary neuroscience.

He's the editor of the Revised Standard Edition of the Complete Psychological Works of Sigmund Freud, which runs to 24 volumes. Welcome, all of you.

I think it would be useful to start by defining some of our terms, and Mark, I'm going to start with you.

What exactly do we mean when we use that word unconscious?

Mark Solms: You can obviously state it simply and say "not conscious," and then it splits into the sort of medical meaning of unconscious, as in coma or stupor, and then the psychological meaning, which is our topic.

You're going to have great difficulty getting any agreement on it. The important thing in terms of the psychoanalytical tradition is that the unconscious mind is just that: it's a mind. It's not just something automatic, something out of consciousness, something that reflexively happens.

It's an intentional agent that's part of you, that's making decisions, driving your volitional activities without your awareness.

Most importantly, which is, I think, uniquely psychoanalytical, it resists self-knowledge.

It's not just that it's outside of awareness, you don't want to become aware of it.

Those are some of the central features of how, within my broad discipline, at least, we would think about the unconscious.

Paulson: I know people have been talking about the unconscious for decades, probably for more than that.

Siri, I know you've looked into some of the history of how people try to frame this.

Siri Hustvedt: It's interesting because few people now dispute that there is an unconscious.

These days, scientists talk about the cognitive or adaptive unconscious.

But when behaviorism reigned, no one wanted to discuss the unconscious at all.

It made them think of Freud, and behaviorists were very much anti-Freud.

The conflicts continue, but the idea of some form of unconsciousness is old.

Some scholars trace it all the way back to Ptolemy, who proposed unconscious processes in vision.

And well before Freud, well before Jung, in The Passions of the Soul, Descartes maintained that a completely forgotten childhood experience could affect a person as an adult.

Leibniz discussed unconscious perceptions—perceptions that were so small that they couldn't be perceived.

In the nineteenth century, there were two Englishmen, William Benjamin Carpenter, a favorite of mine, and the philosopher Sir

William Hamilton, who developed ideas about the unconscious. There are wrinkles in these various ideas, but it's important to keep in mind that the unconscious was not invented a few decades ago.

Paulson: Sonu, is there a clear dividing line between the conscious and the unconscious?

Shamdasani: It depends on who you're talking to.

As Siri clearly stated, there are different models of the

unconscious, but I don't think people are actually talking about the same thing.

This is the first problem we come into.

There are many people around the globe, billions, who would not say that they have an unconscious.

They've got alternate modes of understanding.

They have different ontologies, which, for them, perfectly suffice.

Paulson: Why would they resist that notion of the unconscious?

Shamdasani: They've got notions that they consider perfectly adequate.

You go to India and people talk about karma; they talk about the dharma.

They have different modes of self-understanding—different

models of health and of healing.

I think one of the issues that will presumably be explained tonight is the fact that in today's society, when people use the word unconscious, they often mean different things.

As Siri pointed out, there's a philosophical background, a biological background, a physi-

ological background, and a psychological background, and these usages get mixed up.

It's a term that becomes rife with confusion.

Paulson: One of the big questions, which we're obviously going to be exploring tonight is, how much can we ever know the unconscious? Almost, by definition to some degree, we can't know it, right? We can only get glimpses of it—Mark?

Solms: That's right, and that's where the psychoanalytical and the cognitive neuroscience traditions converge.

As I think Siri said, it's now common cause that not only is there an unconscious mental life, but also that the bulk of what we consider mental activity occurs outside of awareness.

In cognitive neuroscience, it's more a matter of it being not possible to retrieve mental activities that aren't encoded or represented as episodic experiential-type/first-person or abstract semantic-type/third-person memories.

Something which is working at the level of the basal ganglia, what we call procedural memory, for example—habitual

skills, when this happens, I do that—is not possible to bring to mind; that's due to the way in which it's encoded.

Whereas in the psychoanalytical tradition, there's the concept of resistance—that there's an emotional repulsion that keeps the unconscious out of mind because it's so disturbing, so unpleasant.

That's the main distinguishing point.

But that most mental activity is unconscious and that it cannot be brought to mind is common cause; it's just a question of why that is the case.

Hustvedt: I have a wonderful quote from John Kihlstrom, a cognitive scientist, someone I admire, by the way.

He makes a distinction between the Freudian dynamic unconscious and the cognitive unconscious.

It is so funny that I have to read it to you.

The Freudian unconscious, according to Kihlstrom, was "hot

and wet; it seethed with lust and anger; it was hallucinatory, primitive, and irrational.

The unconscious of contemporary psychology is kinder and gentler than that and more reality bound and rational, even if it is not entirely cold and dry" [laughter].

The sexual and gendered references in this passage are so obvious that perhaps we do

not have to go into them.

But I do believe that some of the hostility toward the Freudian

unconscious is announced in this passage.

Paulson: Let me follow up on that, because that's the thumbnail image we have of Freud—why some people don't like him because people think he was sex obsessed—that that was all he cared about.

It was just all about sex and that's what the unconscious was about—repressed sexual desires.

Solms: That's a very important distinction.

We've all been agreeing that the notion of an unconscious

is not controversial and wasn't even a uniquely Freudian idea; there were precedents going back literally centuries.

I think what was important in Freud's conceptualization of the unconscious was not only the things that are summarized already but this point that Siri now brings our attention to, which is that the unconscious, for Freud, coincided with something else, which he later called the Id, which is the instinctual part of the mind.

Freud made the not-very-startling observation that we are a species of animal.

So there must also be an instinctual, driven, embodied set of mechanisms that are at work in the human mind, no less than in any other species of animal. Interestingly, I think that there's a bit of a contradiction in Freud, because Freud says that the pleasure principle—the affective, seething wetness that dominates in the Id—is unconscious.

But how can a pleasure principle be unconscious? What is an unconscious pleasure? What's the point of an unconscious pleasure? [laughter]

The distinction that I'm wanting to introduce is that we have to differentiate between what is cognitively unconscious and what is affectively or emotionally unconscious. Much of what Freud refers to as being unconscious he means is unrepresentable

in thought—what we nowadays called "nondeclarative."

That doesn't mean it isn't consciously felt.

We get into lots of muddles on that basis.

Paulson: Let's bring Carl Jung into this. Jung, of course, was a protégée of Freud—came out of the psychoanalytic

tradition, and then broke away

What's the Jungian idea of the unconscious?

Shamdasani: Jung himself said he was actually never a student of Freud.

His teachers were Pierre Janet,

Theodore Flournoy, and Eugen Bleuler. He had his own intellectual formation vis-‘a-vis the unconscious. He

was drawing from a German philosophical tradition from Carl Gustav Carus and Eduard von Hartmann.

There you have a notion of an unconscious as primary to consciousness—it’s a philosophical conception.

Following from that, Jung has a notion that it is a source of creativity, and, in a therapeutic setting, is a source of healing and potential self-renewal, and also an aspect that connects one to a wider humanity.

I want to return to the question that Mark was asking earlier, that the unconscious is not controversial.

It is controversial in many settings in academia now.

That’s why people say they don’t have an unconscious.

The question is, Are you a monist? or Do you allow multiple forms of self-description and ascription? Is one allowed not to have an unconscious, if one has other forms of psychological, philosophical, or metaphysical beliefs?

Hustvedt: Yes, you’re right.

What Mark and I have been saying here is that in cognitive science, the idea of an unconscious is no longer controversial. But among people in general and people working in many

other fields, the idea of the unconscious is not universally accepted. You certainly have an important point.

Paulson: Just so I understand this—the Jung versus the Freud view of the unconscious—can you summarize it as you understand it?

Shamdasani: As Mark was indicating, Freud’s late model is based on the Id.

For Jung, the unconscious was not repressed.

It wasn’t something that was derived in one’s own lifetime, but was something that was pre-given.

It consisted of structural forms and fantasies that are inborn, present in everyone.

Paulson: What do you mean, pre-given?

Shamdasani: That they aren't acquired through education, aren't acquired in the course of one's lifetime.

They were akin to Kantian categories—categories that make thought possible—the typical forms of experience that you encounter—you're in a way prestructured to encounter a world . . .

Hustvedt: And wasn't there an evolutionary aspect to this for Jung too?—that those Kantian categories had evolved in human beings?

Shamdasani: Which in a way was a bit contradictory, because he's drawing from different traditions, and we're trying to combine the different philosophical and biological conceptions of the unconscious into a larger synthesis, which was inherently unstable.

Nevertheless, in therapeutics, the critical aspect was that it

was not purely a negative but also a source of potential renewal.

Hustvedt: I think Jung was more optimistic than Freud—Lutheran Jew—[laughter]. Yes, it's funny, but it's also true. Freud was deeply pessimistic about human nature, and Jung was more positive.

They also had very different experiences in life and very different personalities.

Jung had a kind of mystical consciousness, and Freud was very much a hardheaded scientist.

Solms: There's also what Freud called the narcissism of small differences.

If you look at Jung and Freud and then compare them to everybody else, they're pretty much in the same camp.

They could have easily overcome many of these differences if they had wanted to, but I don't think they wanted to.

Hustvedt: They did not want to do that.

Paulson: Let me throw out one other concept that gets a lot of discussion these days: the collective unconscious.

Jung took this idea to a whole other level.

Tell us what the collective unconscious is.

Shamdasani: It's akin to what the poet, W.B. Yeats called "the great memory."

It's a notion that culture is within.

There's one evocative passage where Jung states, in 1912, that if all the mythologies and religions were wiped out, they would spontaneously regenerate from within.

So that in introspection, in examining one's fantasies, in examining one's dreams, Jung saw that as a portal or a gateway into psychological human history.

Paulson: Do you think his idea of the collective unconscious was more a religious idea than a scientific idea?

Shamdasani: Jung saw it as both, because he saw himself as being a scientist, as an empiricist.

At that point in psychology in the twentieth century, there were many definitions of what constituted science in psychology—the only commonality was the fact that they always called themselves scientists.

So in a way, you have to bracket out the term.

Back to what Siri was saying—yes, Jung believed there were spiritual factors, and Freud was an atheist, and that is one straight dividing line.

For Jung, the unconscious was a source of religious experience; as William James put it, if there be divine revelations, they will come through the subliminal door.

So it's open to transcendence and other dimensions.

Hustvedt: It's good to frame this question historically and remember that many philosophers, including William James, were keenly interested in psychical research, which at the time was not regarded as outside of science, but inside it.

In fact, a writer who was respected in his day but is obscure now wrote Human Personality and Its Survival of Bodily Death. You can imagine that few scientists are chasing this guy's ideas

at the moment.

Paulson: Who is this writer?

Hustvedt: Frederic W.H. Myers.

He was a good friend of William James; he met George Eliot, and he founded the Society for Psychical Research in the late nineteenth century.

He was, in fact, a very interesting thinker and promoted an idea he called the subliminal self.

This self, he argued, was especially active in genius. In genius, the subliminal self could rise up suddenly from unconscious depths and become conscious.

Paulson: Isn't one of the fundamental dividing lines between Freud and Jung is that Freud was an atheist, and Jung was not?

Solms: Yeah, but again I refer to the narcissism of small differences, because I don't think . . .

Shamdasani: I think that's a big difference [laughter].

Hustvedt: I do too; I think it's a pretty big difference.

Solms: It's a question that lies outside of science—what one's personal beliefs are.

That's why I'm saying these were personal factors between these two personalities, but the idea that you were asking about earlier of a collective unconscious, Freud also had a collective unconscious: the Oedipus complex—these

inherited memories of a primal father with his primal pair of scissors cutting off primal penises.

This is all "remembered" by us.

This also, for Freud, no less than Jung, was the source of our mythologies and our religions.

The fact that Freud didn't believe the religions and Jung did is a minor point, since both of them were Lamarckians.

They both believed that we have inherited memories, which incidentally, consigns them both, in this respect, to the dustbin of scientific history, because none of us in contemporary cognitive science or affective neuroscience take seriously the notion of these very complicated inherited knowledge bases.

Hustvedt: No, but DNA methylation studies in epigenetics have demonstrated that stress to an organism can affect the expression or suppression of a gene and that those methylation changes are then inherited by the animal's offspring.

This suggests that Lamarck may not have been so off the mark about inheriting acquired characteristics.

Solms: But if you look at it the way Jung and Freud spoke of those inherited, these phylogenetic, memories . . .

Hustvedt: Yes. That's not epigenetic.

Solms: . . . there's really a different story.

But in contemporary neuroscience, what's important to mention here are the instincts; we have instinctual predispositions.

As I was saying earlier, this was also something which I think is an important part of the unconscious, although I think it's affectively conscious.

But we do have innate knowledge of what to do when, for example, you're at a cliff

face; you don’t jump off to see

what happens.

We have fear, we have rage, we have attachment bonding—we have all sorts of instinctual predispositions.

The important thing in relation to the topic of the unconscious, that would agree with Jung in the most indirect of ways, and with Freud more directly, is that there’s an innate tendency which exists within us all.

The important thing in relation to the topic of the unconscious goes back to what I was saying earlier, that these things are deeply felt—consciously felt.

Rage, fear, and lust are not unconscious. Why does Freud

call them unconscious?

It’s because they’re not reflexively, cognitively conscious—they’re not tendencies that we own, that we possess, in our “declarative” self-awareness.

I would go so far as to say that, in fact, our cognitive apparatus is designed to render these things unconscious.

The instinctual life is so strongly felt that it threatens to overwhelm the cognitive apparatus, and the task of cognitive **development is to take ownership of these inclinations and to render them unconscious, to dampen them, to make them less wet.**

Hustvedt: Yes—to dry them out [laughter].

Shamdasani: To pick up on Siri’s reference to Frederic Myers, who William James thought was the candidate for the greatest psychologist at that time, he uses the term subliminal consciousness, for interesting reasons.

He has a theory that there’s no unconscious per se, because we’re not dealing with states that are strictly unconscious. We’re dealing with different models of what he calls stratified consciousness.

That’s an important sense of different models, because if you start talking about forms of the unconscious that are conscious, the language begins to trip up on itself.

Hustvedt: This idea of a continuum is in Myers. But, actually, what Mark is talking about, just to tell you, is that he has turned Freud on his head.

You know [looking toward Solms] you’ve done to Freud what Marx did to Hegel. Because for Mark [addressing the audience], the Id is conscious—you can read his very good paper on the subject “The Conscious Id”—that’s where he turns Freud upside down.

Paulson: You’re the editor of the new collected works of Sigmund Freud—how dare you? [laughter]

Hustvedt: So that's why he's emphasizing this; of course emotions are felt. I think you're right; Freud knew that we feel things, but there is a problem.

Solms: I think the problem arises out of not drawing that distinction between the cognitive, representable, thought-type conscious, and the affective feeling-type conscious. It's an utterly different sort of stuff.

Hustvedt: There is the unconscious—the stuff we are never aware of.

We are not conscious of our blood moving through our bodies; such physiological processes are unwilled and unknowable from the inside.

But there are moments when we forget something and it returns to consciousness later. Sometimes it takes

me two days to remember a name, and then it arrives unbidden.

This is a passage from unconscious—unavailable—to conscious.

The act of writing mimics this process.

Paulson: I want to follow up on that, because Siri, you bring a very interesting perspective to this discussion.

You are not only very well versed in the history of thinking about this, but you are also a novelist.

Is there a connection between these two things?—your awareness of psychology and how scientists talk about it?

Does that make you think any differently about how you write?

Hustvedt: It probably doesn't, but the experience of writing, perhaps particularly writing fiction, is interesting to think of in relation to the unconscious, because at a certain point in a book, the book seems to write itself.

What the heck is that?

The writer doesn't know where the sentences are coming from. The deep question for me is: Why one story and not another? How does the writer choose? Is the choice conscious?

Paulson: Why?

Hustvedt: Exactly!

Paulson: You're here to explain it, right?

Hustvedt: Mark mentioned this earlier—the only way an artist knows what's right and what's wrong is through a gut feeling. You look at the sentence and you say, "That's it!," or

you become absolutely sure that a character has to die—sometimes sadly.

Paulson: You're saying this is coming out of the unconscious, that feeling that . . .

Hustvedt: I always feel that the book is already written and what I'm doing is remembering something that never happened—that I'm trying to drag out an unconscious memory and make it conscious.

I'm not alone in feeling this.

Shamdasani: Speaking of writing and memory as recollection, this takes one back to Plato.

Those are the classic descriptions of memory that people are now recycling in terms of the unconscious, but Plato got by quite well without speaking of the unconscious or speaking about consciousness, and established the models by which we still debate these terms.

So in a way, I'd like to say, again, historically, that people got

by for well over a century in the West, and longer elsewhere, without having to cast things in terms of a notion of the unconscious.

Shakespeare doesn't use it, and I think there's not much in human conduct that's missing from Shakespeare.

Hustvedt: It's true what you say about Plato, but it's also true that the whole history of the West has been shaped by the mind–body, soul–body distinction.

It goes on and on. Now for a feminist moment: the body has been and still is associated with the female, and it was always lower and worse.

With Pauline Christianity, this Neo-Platonism became even more dramatic.

The soul–mind has always been masculine, clean, dry [laughter] and elevated.

We drag our traditions with us, and they aren't always full of wondrous

things for everybody in the population.

Paulson: To bring science, and specifically neuroscience, back into the discussion, isn't creativity, isn't what you do [speaking to Hustvedt] as a novelist, a total mystery?

The question is, will neuroscience ever be able to explain why, when you're at your writing desk, that a particular story line pops into your head?

Hustvedt: A problem with the study of creativity in contemporary neuroscience is that the definition of

creativity is pretty bad.

Creativity is defined as something new, novel, which is also useful to society.

Now I ask you whether Emily Dickinson's poems are useful.

My novels, are they useful? And what would their use be? It's a corporate definition.

We want our workers to be really creative and to create useful things that will make us a lot of money—that's a problem.

The other element often discussed is divergent thinking—that

people who can make distant associations are creative.

I think that's true sometimes, and other times, it's probably not true.

Paulson: I want to come back to this question about neuroscience.

Hustvedt: I think, however, there are interesting questions to be asked that brain studies might be able to answer.

Paulson: For instance?

Hustvedt: For example, connectivity in the brain—what is being harnessed at those moments when people are in the so-called zone—would be interesting.

Paulson: Mark, you are our resident neurobiologist on the panel—what's your take on this.

Solms: First of all, I agree not only with regard to creativity, but also a lot else in the life of the mind.

In cognitive neuroscience, we have very denuded conceptualizations of these things, and we're slowly getting

better at it.

As our understanding improves—as we are brave enough to encompass properly what we mean by creativity—we will get a better grasp on it.

The place I look to for the beginnings of an understanding,

or the beginnings of some ideas that might be useful, is the brain mechanisms of dreaming.

The dipping into an altered state, a different way of thinking, and the ability to bring that back into the rational waking

world have some important analogies with what creativity in the fuller sense of the word is all about.

In the dreaming brain, the prefrontal cortex, the rational, goal-directed, logical, reality-oriented executive of the mind is massively deactivated.

That instinctual emotional part that I spoke of earlier, the limbic

structures, switch on like a Christmas tree.

And as you come out of dreaming sleep, the frontal lobes come

back online, and then there's an inhibition and a removal from consciousness—a forgetting—of the dream.

Creative people can retain the dream, as it were, a little bit longer.

They're able to dip into it without living in a dream; they don't cut themselves off from it entirely.

It has something to do with the prefrontal cortex allowing the limbic ways to function a little bit longer and then grabbing hold of them and turning them to, dare I say, useful effect.

Hustvedt: Jung was very interested in these processes and had some psychotic experiences himself, didn't he? Or would you call them. . . hallucinatory?

Shamdasani: I wouldn't say he had psychotic experiences.

I would say his main work had to do with the exploration of hypnagogic visions in a waking state, which was something quite specific.

Hustvedt: By the way, I have no prejudice.

I have had hallucinations, and I experience hypnagogia every

night.

Shamdasani: That's the stuff he was trying to explore.

Paulson: Jung came up with a phrase that was part of his way, as I understand it, of accessing the unconscious—it's what he called active imagination.

Can you explain what he meant by that?

Shamdasani: I'd like to pick up again on Siri's reference to Frederic Myers—for Myers, a genius was someone who had the subliminal on tap.

The question posed then is, how do you access those resources,

if they are the source of creativity as well as pathology?

For Jung—around 1913 and 1914—he'd been

practicing analysis for quite a while. Dream analysis wasn't sufficient.

There needed to be another way of accessing this material in a waking state.

People at the time were using things like automatic writing and

crystal gazing, to try to foster image making. What Jung would do would be to enter into fantasies, provoke fantasies in a waking state, and enter into dialogue with the characters that emerged. In a way, this is not too far removed from what a novelist or playwright does, in terms of creating characters.

Paulson: I'm trying to imagine this. Is Jung semi-awake? Is he fully awake? What sort of state of consciousness is he in when he's doing this?

Shamdasani: He's awake, entering into a state of concentration and allowing images to emerge—entering into dialoguing with the characters that emerged, and sometimes then painting and drawing, and allowing these images to say something back to him—not trying to immediately interpret them.

Paulson: That sounds a little like writing a novel!

Hustvedt: This is the lowdown: you cannot write a novel unless you are in a state of deep relaxation.

This doesn't mean you aren't concentrating, but rather that your body must be open and loose, which is the same state you're referring to in Jung.

Often, at night, I go to sleep and I have my hypnogogic images, and I hear my characters talking.

Their talk isn't outside my head but inside.

The conversations don't necessarilyappear on the page the next day, but that is the form of openness I cultivate when I am writing.

Paulson: You're talking about techniques to access the unconscious, getting yourself into almost an altered state of mind—to tap this other part of you that normally we don't have access to.

Hustvedt: I think many writers actually do—and painters and musicians.

Shamdasani: And the psychologist Pierre Janet would use this in psychotherapy as a form of distraction.

You distract yourself to allow another aspect to function freely, in a more imaginative way.

Paulson: Mark, what are some effective techniques you've come across, if we want to gain more access to our unconscious?—because it could be a source of nourishment or of creativity.

Solms: I must confess that I don't have any special expertise for enhancing creativity, but in terms of gaining access to the unconscious, the standard method in psychoanalysis, in which you can see parallels with what has been said, is the free association method.

It's a giving up of deliberate, controlled channeling of thought

processes and allowing one's thoughts to emerge freely, and then trying to report them as fully and with as little censorship as possible. That is the standard method—the fundamental technique of psychoanalysis.

You can see how, in relation to what I was saying earlier, the sort of prefrontal lobe's focused attention is given up and then these more implicit mechanisms come to the fore.

This is where the link is with creativity.

It's not just giving free rein—there's a sort of a coming and going; there's an observing Ego that notices what you're saying and making use of it.

It's not just rambling; it's rambling and then noticing the

structure of one's rambles—rambling and then noticing, "Ah, there's a pattern to this!"

Or one's analyst notices the pattern.

The analysis of dreams is another standard psychoanalytical technique for gaining access to the unconscious.

It's really just a specialized form of the same thing, except here you're free associating in relation to the dream. You report the dream and then you say everything that comes to mind in relation to the dream.

Why that is uniquely productive of insight into what is normally unconscious is because the dream itself is generated without the prefrontal lobes being part of the story.

You already have unalloyed, instinctual, Id-like, limbic system functions, and when you freely associate in relation to that, you're going to get even deeper access.

Normally you don't in waking life; you don't have a conscious form of those Id-like thoughts, but in the dream, you do, because the prefrontal lobes are offline during sleep.

Hustvedt: I think psychoanalysis broadens the spectrum to non-artists.

One of my favorite quotes is from Einstein.

He was asked by Jacques Hadamard how he worked, and Einstein—I am summarizing—replied that his real work was visual, emotional, and muscular.

That is where his real work took place. Signs—linguistic and mathematical—came later

in the process.

I think this is a profound insight into creative work of all kinds—we are looking at the activation of deep motor, visual, and prelinguistic parts of ourselves.

Paulson: There's another piece of the unconscious that those of us with more of a spiritual inclination would look to—this would seem to be where those moments of transcendence come from.

You see the world in a different way; I know this is one thing that Jung talked about, for instance.

I'm assuming that a lot of what we would call religious experience comes out of the unconscious—fair to say?

Shamdasani: That was the model first put forward by Theodore Flournoy and William James—the notion that it's precisely within those states where there is access to another dimension, in all likelihood.

Jung followed on in that way, but again, you find in Jung's own personal writings—in his Black Books, and in the Red Book—that he doesn't use the term unconscious.

Paulson: He never uses that word at all?

Shamdasani: Not in those texts.

He uses the word fantasy and he uses the word symbol.

He doesn't need the term unconscious.

For him, the term was an attempt to translate his conceptions and insights in his public writings into a language acceptable to a medical and scientific audience.

Paulson: That's interesting.

So symbol was a more acceptable word than the unconscious, for scientists?

Shamdasani: No, he thought unconscious was a more acceptable word for a medical and scientific audience.

In that sense, it's a way of trying to validate certain experiences—to say these experiences are not out of the

human.

They are legitimate, and there are ways to try to facilitate those.

Solms: I'd like to introduce something else from the cognitive neuroscience perspective, which relates to some of the questions that we've been discussing, which is that there is great pressure to automatize.

Our conscious cognitive capacity is exceedingly limited.

The reason that telephone numbers are seven digits

long is because that's the extent of conscious cognitive capacity.

We're able to hold in mind seven bits of information consciously at any one point in time.

If you think of how much information your mind consists and then compare that to the number seven, you'll get some sense of just how small our capacity is.

It's an extremely limited and therefore precious resource; it has to be used sparingly.

That's why there's pressure to chunk things out of consciousness as rapidly as possible, so you can use consciousness only to the extent that you really have to.

As we've learned how things work, as we've mastered things, as we've solved problems, they become automatized—the solutions.

When I'm facing this problem, that's what I do.

I don't even realize that that's what I'm doing.

What that means is that our deepest knowledge, the deepest pattern of how things work, is paradoxically less available to consciousness, so that we're dealing with all of the concrete details consciously, and our wisdom, as it were, has been chunked down.

We speak of "systems consolidation" in neuroscience.

It goes down to deeper brain systems until ultimately, if you get down to the level of the basal ganglia, as I was saying earlier, it's no longer representable.

You have deep understanding of what to do in the world and how the world works, but that understanding is not declarative understanding.

Both with regard to creativity and spirituality, these unique individuals, with altered states and with the aid of substances, help us gain access to these normally unconscious modes of cognition, where affect also strongly dominates.

Deeply consolidated material is brought to the surface; so there's profound wisdom, a profound sort of revelation of the deep structure of things which we value in the work of artists and visionaries.

Paulson: You've all spent years studying these things.

You're deeply well versed in the history of these ideas

about the unconscious, about the mind.

Given all of that, has that changed anything about what you do in your own lives—to have a more rewarding life? If you wanted to tap your own unconscious to have a more

fulfilling life, would it make any difference?

Hustvedt: I've long been fascinated by child development. Someone once asked me if all I had read on the subject had affected the way I brought up my daughter, and I answered, "Well, I don't really think so."

Much of what we do is intuitive.

Does what I know about the unconscious or the mind–body problem affect my work as a writer?

Paulson: I think the answer is no, is what you're saying.

Hustvedt: No, not really—not at the deepest levels of my work.

Solms: I could say many things, but the essence of it is that I have greater humility in relation to what I can know.

To what extent can I really solve a particular problem? To what extent should I even try to be consciously on top of it?

It's giving myself over a little bit more to intuition.

Not that that means anything goes, but it's recognizing that there are many things that I've learnt and I don't even know what they are. I'm willing to hand over control.

But also, which is a slightly different aspect of the same thing, there's a humility as to what one can understand.

I don't value thinking and logic as highly as I did when I was a

young man—I understand the limits of knowledge, the limits of what one can understand—a giving oneself over also in that sense.

There are also limits to science—it's not the beginning and end of everything.

It's a very valuable thing, but it's not everything.

Paulson: Sonu?

Shamdasani: When I read Jung and Freud in my teens, I acquired an unconscious [laughter].

The more I began to study it historically, I decided to opt out of the unconscious [laughter].

So I think I had one for about a decade.

Not to say that I think it's not a valid notion if one wants to have one.

It is a valid way of conceiving of one's life and the lives of others, as a hermeneutic, as a narrative, even as a therapeutic. But to me, I just prefer to travel light.

More problems are associated with it than I want [laughter].

Paulson: We spend a lot of time talking about Freud and Jung, and, of course, they came up with their theories a century ago or so.

Do we need a new model of the unconscious in today's world, given all that we know through science?

Hustvedt: There is a new model—there's Neuropsychoanalysis. I know Mark because I was interested in his work, we met, and he got me involved.

The standard model of the mind used in neuroscience and

its cognitive unconscious is impoverished, in part, because the long history of the unconscious has been ignored.

Paulson: What's your model?

Hustvedt: A good model must include subjective experience as well as the objective realities of brain regions, synapses, and neurochemicals.

The urge to make the unconscious more reality bound and more rational, to make it colder and drier, is not purely scientific—it is also ideological.

Solms: Regarding the question, Is a new model required?, I heard it in a different way from how Siri did.

The cognitive neuroscience model of the unconscious is hardly new anymore—it's been around for decades.

What's needed is a model which can accommodate both what the psychoanalytical tradition encompassed under the term unconscious, and what we've since learnt, because let us not forget that cognitive neuroscience has added something, for heaven's sake!

We've learned some new things about how the mind works.

As you heard from the slightly comical quote that Siri read us, it almost deliberately excludes so much else that clearly needs to be accommodated.

If we need a new model, it would be a model that could reconcile both the affective and instinctual, the more troubling unconscious of Freud, and everything that we've learned about the brain mechanisms of how conscious mental processes become unconscious.

I would even like to indicate the direction forwards.

The essential idea in the cognitive unconscious is that when a

problem is solved, it is automatized.

I've said already why there's great pressure to do that.

In the Freudian view of the unconscious, one never talks of automatizing things; rather there is this irrational repeating of

things which is not in your own best interest and your not knowing why you do it.

I think that the link between the two is this: in the cognitive unconscious, we speak of automatizing problems once they're solved, but we don't make any reference to the fact that many problems in life are insoluble. What do you do with those problems?

You're a little kid—"I'm Mark Solms; I'm4 years old, and there are problems I really want to solve. I want to be big like Daddy. I want to be the boss of the family. I want to be driving cars.

I want to make babies. I want to make babies with her, and I want to do it now!"

But you don't have the foggiest clue how to make babies, and there's no way that you can take the place of your father.

So you have two choices: Either you carry on thinking about this problem to the exclusion of "two plus two is four," and how to tie your shoelaces, because you've only got seven bits of information that you can concentrate on; or you say, "I believe it works like this; this is how I'm going to do it—that works,"—even though it doesn't.

And you automatize nonsolutions.

You automatize childish ways of trying to solve the thing, and then you put it out of mind and cut your losses.

The unconscious, the cognitive unconscious, includes also these things, prematurely automatized or illegitimately automatized childish solutions, which are now rendered automatic and unconscious and they're not subject to updating.

I think that that's the beginning of a reconciliation of the two models.

Shamdasani: When you ask, Does one need a new model?, it sounds like, Have you upgraded yet?

Are you still on Windows 8? An iPhone 5, or something? Are you missing some drives or certain levers to function?

Hustvedt: The science models are important, to be fair, right?

If you're going to do hard science, you need a model.

That model is not the world.

That model is a way to understand something about the world.

Models change because you want something better than your older, lousier model.

Shamdasani: One needs to move, then, out of conceptual debates and ask, How do these models function in society? Are all people with different "models" of the unconscious happy? Do they actually have more self-knowledge? Can you actually tell: "Oh, he's got an unconscious," or "She's got an unconscious," or "There's someone with a Jungian unconscious, or an Adlerian"—or something?

I mean this quite seriously in terms of an ethnography of how the unconscious is then lived and embodied by different social groups.

Where do more people have an unconscious? Is it in the big metropoles?—in London, in New York, even in certain suburbs in these cities? How do they interface with people who don't have one?

Paulson: Okay, let me turn that around a little bit, then.

Really what you're saying is that the proof is in the pudding, and let's look for where people are happier—where people have fuller, richer lives.

Hustvedt: There's a utilitarian aspect to this debate, but I also think we have important philosophical differences that are represented right here on this panel.

I'm not exactly sure where I want to situate myself—somewhere between, I think.

What you are talking about [turning to Shamdasani] is essentially the idea that the unconscious is something that was created in various places over time.

It's a construct, a cultural or societal construct, that then works in the world as such, and that for you, the idea that there is

some empirical, some "out there," unconscious is simply either not interesting or not true.

Shamdasani: Yes, that's my position—in the way that Wittgenstein put it, meaning is use—the unconscious is not simply how it's defined, conceptually, although that's a critical part of it.

Let's look—we can now view a century of how people took up this notion. How is it embodied in institutions? What work does it do in society?

Let's try to look at it in the way an anthropologist would.

Paulson: Mark?

Solms: Scientific constructs are cultural constructs, but they're jolly good ones, because we are selfconsciously trying to accommodate all the observed facts.

If we have a construct that leaves out some of the facts, there's something wrong with the construct, so we upgrade it, not because we want a new one in the cultural sense that you're referring to, but because there's clearly something that needs to be improved.

In relation to our constructs of the unconscious, I was saying we have facts that are accounted for by cognitive neuroscience, which were not accounted for by psychoanalysis, and vice versa, so what we need is a construct that can accommodate all these facts.

The definition of the cognitive unconscious that Siri read at the beginning, about a kinder, gentler, nicer sort of unconscious, is just not true.

Look at the way we actually behave!

So we need a construct of how it works which takes into account our more primitive inclinations.

It's very important for us to have an understanding of the human condition that is not so self-deluding.

Hustvedt: It's interesting to be sitting between these two points of view.

On one side is "unconscious is a cultural construct;" on the other, "there is something real about the unconscious that can be scientifically demonstrated."

But one of the further problems with the unconscious in cognitive science is that it has been heavily influenced by the first generation computational theory of mind.

It rose out of Turing's machine and the McCulloch and Pitts binary neurons.

It is neo-Cartesian, and it hides a mind–body dualism. Neuroscience has not addressed this problem well enough. There is now a move toward embodied theories of mind.

They are hot at the moment, and there are many versions of embodiment.

The cognitive unconscious has never been able to fit emotion into its framework well . . .

Solms: For exactly that reason.

Hustvedt: . . . and that became a big problem because the mind was understood as a problem-solving machine.

Shamdasani: As a rider to that, I spent a lot of time working and writing on the history of concepts of the unconscious, and I suddenly had an idea that struck me as very dumb that I had not thought about before.

I came to see that the unconscious was really a small story within a larger history of consciousness, in which, paradoxically, there was a lot less work done at a historical level.

The main issue is dualism.

That is the more fundamental problem.

Hustvedt: Right; that is the fundamental problem.

Shamdasani: Whether you have an unconscious, or a semi-unconscious, or a stratified consciousness— those are secondary problems to dualism.

Paulson: We could keep going on here, but I want to make sure that our audience has a chance to weigh in with their questions and comments.

Audience member 1: Having been under anesthesia, it occurred to me that that was complete brain shutdown.

There was no sense of unconsciousness, there was no dreaming, there was no consciousness— it was as if the whole brain, except for the autonomic nervous system, was shut down. Is it possible, then, to turn off entirely consciousness and unconsciousness?

Correspondingly, with psychotropic drugs like LSD and psilocybin, do they not access some sort of unconsciousness that we normally never see?

In fact, aboriginal people have been accessing unconsciousness forever, because they see it as an entry into what they call the spiritual world.

Have you missed an area of brain function that I'm referring to?

Solms: You seem to be asking about two diametrically opposite things, I think deliberately so.

Starting with the LSD and psilocybin, these are drugs that act on the cortex, that is, on the cognitive part of the brain, and they are undoing their normal modes of operating, so it is, I think, revelatory of more normally inhibited modes of cognition and affectivity.

Altered states of consciousness have been valued in a great

many cultural traditions, precisely because it gives us access to these deeper strata of the mind, the deeper modes of functioning of the mind, which are terribly important because they actually govern what we do; they govern what we know, and we don't normally have access to them.

As to the other part of your question about possibly shutting consciousness off completely and your experience of being under general anesthesia, I want to tell you that there are many different modes of action of general anesthetics.

They don't all do the same thing in the brain.

What's frightening, for those of us who every now and then need a general anesthetic, is that physiologists don't understand that much about exactly what's going on in the brain with general anesthesia.

There have been a lot of advances in current times, in terms of our understanding at the cellular level and at the systems level, but it's a rapidly evolving field.

We're catching up with what these drugs do.

Audience member 2: You talk about the prefrontal cortex and battening things down—letting other things out. How do you see that connecting, in terms of creativity, to what they now call "outsider artists?"—often people with severe developmental or cognitive disabilities may not have that same kind of prefrontal cortex strength.

Hustvedt: Some interesting work has been done on creativity in people with schizophrenia, brain injuries, and Alzheimer's disease.

Often these people were not creative before their affliction, but suddenly, they have an urge to write poetry or to draw—they acquire a facility for writing or drawing.

This suggests that brain changes even from serious injuries can jog both artistic desire and capability.

There's a neurologist named Alice Flaherty, whom I saw not long ago when I gave a talk in Boston.

She experienced a powerful need to write after she gave birth. She tells that story in her very good book, The Midnight Disease.

Audience member 3: At the very beginning of the panel, there was mention about brain development in infants and children, and that they observe things that happen again and again.

They see patterns of language and patterns of what they see, and they put the patterns together and remember the patterns.

Then, when the patterns come up again, they can act upon those, or they know what words follow other words, because they find the patterns.

But then the patterns form hierarchies—patterns of patterns—and that becomes insight, know-how, knowledge—and then patterns of patterns of patterns.

You keep building up a hierarchy of patterns and you get to wisdom.

Then maybe there's a level above that, that you can't possibly explain, that becomes another dimension of the unconscious that makes you do things, because it's a pattern that your brain has learned.

Maybe the reconciliation of intuition, which you're born with,

and what you see and learn, through patterns, becomes reconciled into your behavior.

But the unconscious part is the highest level of the hierarchy of patterns.

Paulson: I love the fact that you've brought wisdom into the discussion here.

So how does that fit in our discussion?

Solms: It all hangs on how you want to see the hierarchy.

The image that was forming in my mind as you were iterating these patterns of patterns of patterns, was that the deepest patterns, in other words, the lowest ones, contain the most concentrated knowledge, as it were.

The surface is dealing with the here and now, and what you've learned before is chunked down.

Eventually, it's no longer cortical—it becomes subcortical; it becomes basal ganglia.

These thoughts can no longer be declared; they're no longer

representable.

These deeply automatized modes of operating in the world, just knowing what to do, which we call intuition, are the deepest patterns.

I don't know if that's wisdom.

Wisdom requires something more along the lines of what we were talking about earlier in relation to creativity.

It's something to do with the capacity to bring these deeper structures back to declarative awareness.

Being a zombie is not being wise, you know.

Being able to declare the patterns—to bring them to light, to be able to share, to make us aware of what it is that we're doing—that's something very valuable.

Hustvedt: You said something very important in the beginning about a child learning.

Children learn through other people.

One thing about the Western tradition that drives me crazy is the idea of the autonomous man.

You can't have a brain without another brain.

We human beings are neotenous; we develop very slowly—much more slowly than most

other mammals.

If you leave an infant out alone, it dies; we need others to survive.

And we develop very slowly through those necessary others, which might very well explain something about our greater reflective capacities—our ability to imagine ourselves as others.

Solms: Being aware of that is wisdom.

Hustvedt: Being aware of that is wisdom; we need and depend on other people.

This is, in fact, foreign to philosophical and scientific traditions that regard the brain as if it were an isolated organ—not in relation to the rest of the body and not in relation to other people.

Shamdasani: I'm struck by the terms of the debate—by what a colleague of mine, Fernando Vidal, calls "brainhood.

We live in an era, he argues, where we now have the cerebral subject, where traditional forms of understanding are being reclassified in a neural language.

So the simple question of wisdom, which for Socrates was quite simply answered with knowing that you don't know, is now being—I'm not criticizing it—redefined in neural terms.

In a way, you have a reclassification of Western thought.

But guess what, most of the language remains exactly the same, but with a neuro prefix in front of it.

To me, this whole intellectual and social formation needs to be studied from the outside as well as developed from within.

Audience member 4: We live in a digital, social world now, and we have a so-called digital native generation, Like my daughter, who can manipulate three or four different devices and still have a conversation with me.

What's your view on the import of this new social cultural context and behaviors on the unconscious?

Solms: I'll say two things.

I think that we overestimate the impact of these things.

A little more than 100 years ago, we were terrified about the impact of the speed of railway carriages, and what this would do to our brains—we thought we weren't designed for these speeds, and we suffered whole new disorders, "railway spine," and so on.

Guess what?

The next generation seemed to manage perfectly well.

So the capacity for adaptation of thalamocortical structures—if you'll forgive my neurologizing everything—is enormous.

It freaks you out, but it doesn't freak your daughter out.

On the other hand, being an old dog myself, I am concerned about the loss of embodiment.

There are many things that our brains are designed to do, precisely as Siri was saying a moment ago, not only in

relation to our own physical bodies, but also in relation to other bodies—to take one example, rough and- tumble play.

There are instinctual brain mechanisms for play, and our understanding of why play is so important for mammals is that it has everything to do with working out some sort of social structure that's okay for both of you, or for all three of you—working out the rules of the game.

What can I get away with? What can't I get away with?

If I push too far, then they won't play anymore.

This sort of physical play is terribly important for society. Playing games against a computer, where there's no other being there and where there's no actual seeing what the effects on another being of your actions are—I think that there is

something lost there.

Shamdasani: What I'm struck by, for example, is that if you read the Freud–Jung correspondence—it's a great correspondence—you find individuals that are able to write a 10-page theoretical letter on a new theory they've not developed before.

They've not kept a carbon copy, they've not pressed save—they've merely sent it off.

In three weeks' time, they're able to exactly follow on and not miss a beat.

Memory capacity, now—to my mind, as far as I see—is not what it was then.

I see that also in my own life, starting with pre-computer days until now.

When we speak about localizing consciousness or functions, such as memory, in the brain, it's important to realize that memory is not a constant, at a historical level.

We adapt, we offload to technological prosthetic devices, and we change in very interesting ways.

Paulson: So the question is, Are we losing anything in that process?—because obviously,

with our devices, the capacity for memory is much greater than it used to be.

Shamdasani: It shifts, so, tome, one almost becomes like a librarian.

One has to know where to find things one has put, rather than retain things in memory.

We're not dealing with a culture that memorized verse and built up great mnemonic capacities.

Hustvedt: But this is Plato again; we keep going back to Plato. He was worried about writing because a person would lose the oral gifts of memory.

We keep changing and we keep staying the same.

Audience member 5: Does the dream that everyone has had about being naked in high school come from the collective unconscious, or is it a neurological reaction to stress?

Hustvedt: Since everybody in the world probably hasn't attended high school, do you mean some version of that?

Shamdasani: I'll wait until I have that dream before I say.

Paulson: I have not had that dream that I'm aware of.

Solms: There have been empirical studies about this going back to the 1950s; I mention this because we've now got an expanse of sixty-odd years to see whether these dreams have changed over a period when societies have changed very rapidly.

It's not just a matter of time, it's also geographical spread; these studies were done all over the world.

It's really quite remarkable how there are indeed typical dreams: for example, the dream of being inappropriately clad in a public place, the dream of being on stage and having to deliver something and being unprepared for it, and the dream of having to re-sit for an examination that one thought one had passed long ago.

These are types of dreams that are remarkably uniform across human cultures and across decades of time.

But I have to say, our understanding of where these dreams come from doesn't begin to do justice to the profoundly striking fact that such typical dreams exist.

At least they show that dreams can't be random froth—they can't be meaningless junk.

The fact that we've seen these structured forms of dreams

throughout human societies for over sixty years says that dreams are coherent processes.

They have the

dignity of actual cognition, which serves some purpose.

But beyond that, I don't think we understand where these dreams come from.

I'll also say one other thing, though not about dreams; there's a thing called REM sleep behavior disorder, which comes with certain Parkinsonian diseases.

You can artificially create it in animals—not me, my colleagues—by lesioning a part of the midbrain, and then the animal acts out its dreams, and we humans with those diseases act out our dreams.

There too, there's remarkable uniformity, but the striking thing is that the behavior one sees in REM behavior disorder, and in these lesioned animals, is instinctual behavior, for example, stalking, pouncing, and copulating.

You don't enact writing an exam.

Audience member 6: It seems like we've left out something here, which is the brain.

I'm aware of the neurobiology of the latest neuroscience—a Darwinian look at how the brain works in terms of a threat

circuit, an attachment circuit, and a sexual reproduction circuit, and looking at how that works up in the brain to the prefrontal cortex.

On the other side, when you said you can't be aware of unconscious behavior—with all of this discussion of meditation and mindfulness, with teaching people to be aware of heartbeat and being aware of bodily reactions so that we can begin to make sense of them—we haven't mentioned Buddhism.

There are studies with Buddhist monks who have the ability

to not respond to the startle reflex through meditation—the startle reflex is an automatic thing.

Is the unconscious visible in Buddhism, and how do you deal with mindfulness and meditation in today's world?

Hustvedt: As Mark was saying, there's a lot of brain research moving steadily forward, but it's important to frame this with a truth: there is, as yet, no consensus for a working model of the mind. There are many different ideas.

We read about locationist notions all the time: there's a part of the brain for this and for that—morality, religion, map reading. Locationist theories have been around since the Greeks, and they carry some of the truth, but they don't carry all of the truth.

Because so many brain regions are involved in so many functions or processes, it's important to acknowledge that brain research is an ongoing project and much remains unknown.

As for Buddhism, as you probably know, there's a lot of communication these days between people doing brain research and Buddhist monks, because people with such tremendous meditation skills are fascinating to scientists.

Shamdasani: There are two aspects I'd like to pick up on in your question.

The first is, you're entirely right, there are traditions of transformative practices that, in terms of the control of the body in Buddhism and yoga and so forth, are quite radically different from practices in the West and that deserve further study.

But there's a note of caution sounded by a great Tibetan scholar, Donald Lopez, who wrote a report called The Scientific Buddha: His Short and Happy Life.

It's about modes in which Buddhism has been reinvented

in terms of this so-called marriage between Buddhism and scientists.

One aspect of this is mindfulness.

As Lopez has shown, if you read these texts from which this term is derived, they involve practices such as going to cemeteries and imagining oneself as a corpse.

These practices were actually designed to increase stress; they were not designed to decrease stress.

They were designed to increase stress until one realizes

the impermanence and broke free of one's actual state.

So with regard to the term mindfulness, there's no concept of mind in Buddhism, so how can one be mindful?

It's a particularly gruesome translation, and Mark knows something about gruesome translations in the case of Freud and their effects on thought.

Paulson: We have more questions, but we have no more time. You have been a wonderful audience.

Thank you so much, and thank you to our guests. Unlocking the Unconscious: Exploring the Undiscovered Self, Ann. N.Y. Acad. Sci. ISSN 0077-8923

Acknowledgments

Steve Paulson, executive producer and one of the founders of To the Best of Our Knowledge, moderated the panel of experts. The preceding is an edited transcript of the discussion from February 15, 2017, 7:00 PM—8:30 PM, at the New York Academy of Sciences in New York City.

Competing interests The authors declare no competing interests.

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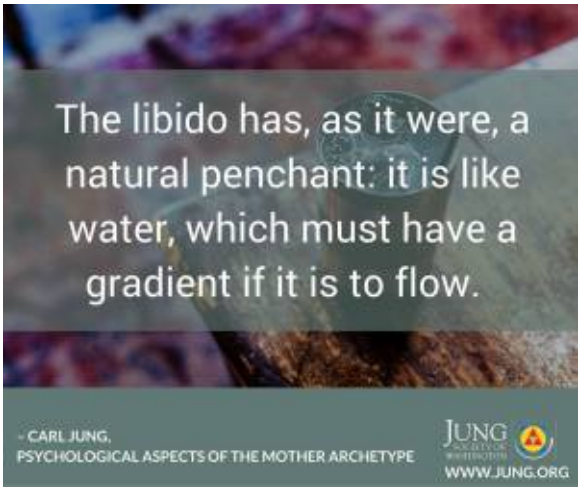
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1. https://nyaspubs.onlinelibrary.wiley.com/doi/abs/10.1111/nyas.13506

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for instance, speaks to Nicodemus of spirit and water, these are not just random ideas, (2022-03-13 04:44)

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The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.
- CARL JUNG,
PSYCHOLOGICAL ASPECTS OF THE MOTHER ARCHETYPE
JUNG
WWW.JUNG.ORG

[1]Symbols of Transformation

The instincts operate most smoothly when there is no consciousness to conflict with them, or when what consciousness there is remains firmly attached to instinct.

This condition no longer applies even to primitive man, for everywhere we find psychic systems at work which are in some measure opposed to pure instinctuality.

And if a primitive tribe shows even the smallest traces of culture, we find that creative fantasy is continually engaged in producing analogies to instinctual processes in order to free the libido from sheer instinctuality by guiding it towards analogical ideas.

These systems have to be constituted in such a way that they offer the libido a kind of natural gradient.

For the libido does not incline to anything, otherwise it would be possible to turn it in any direction one chose.

But that is the case only with voluntary processes, and then only to a limited degree.

The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.

The nature of these analogies is therefore a serious problem because, as we have said, they must be ideas which attract the libido.

Their special character is, I believe, to be discerned in the fact that they are archetypes, that Is, universal and inherited patterns which, taken together, constitute the structure of the unconscious.

When Christ, for instance, speaks to Nicodemus of spirit and water, these are not just random ideas, but typical ones which have always exerted a powerful fascination on the mind.

Christ is here touching on the archetype, and that, if anything, will convince Nicodemus, for the archetypes are the forms or river-beds along which the current of psychic life has always flowed. Carl Jung, CW 5, Para 337

1. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=18EJFOD2YOKN5&dchild=1&keywords=jung+symbols+of+transformati

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How can I be substantial without casting a shadow? (2022-03-14 00:01)

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[1]Practice of Psychotherapy

We may well take this saying as a motto for the first stage in psychotherapeutic treatment.

The beginnings of psychoanalysis are in fact nothing else than the scientific rediscovery of an ancient truth; even the name that was given to the earliest method—catharsis, or cleansing—is a familiar term in the classical rites of initiation.

The early cathartic method consisted in putting the patient, with or without the paraphernalia of hypnosis, in touch with the hinterland of his mind, hence into that state which the yoga systems of the East describe as meditation or contemplation. In contrast to yoga, however, the aim here is to observe the sporadic emergence, whether in the form of images or of feelings, of those dim representations which detach themselves in the darkness from the invisible realm of the unconscious and move as shadows before the inturned gaze. In this way things repressed and forgotten come back again.

This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass.

How can I be substantial without casting a shadow?

I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other.

At any rate, if this rediscovery of my own wholeness remains private, it will only restore the earlier condition from which the neurosis, i.e., the split-off complex, sprang.

Privacy prolongs my isolation and the damage is only partially mended.

But through confession I throw myself into the arms of humanity again, freed at last from the burden of moral exile. The goal of the cathartic method is full confession—not merely the intellectual recognition of the facts with the head, but their confirmation by the heart and the actual release of suppressed emotion. Carl Jung, CW 15, Para 134

1. https://carljungdepthpsychologysite.blog/2021/01/21/77748/

Agni from the earth, Vayu from the air, and Aditya from heaven. **(2022-03-14 04:06)**

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[1]Psychology of Yoga and Meditation

A hymn from the Rigveda says:

What was hidden in the shell,

Was born through the power of fiery torments.

From this first arose love,

As the Germ of knowledge,

The wise found the roots of existence in non-existence,

By investigating the heart's impulse.

Goethe said the same:

You follow a false trail;

Do not think that we are not serious;

Is not the kernel of nature

In the hearts of men?

These verses from the Rigveda propose that the existence of the world is in fact a psychic function.

They would have us understand that these human qualities constantly generate heat, and that this glow begets the world. The world to our way of thinking is not begotten in this way, but to the Indian that's what the world is: namely, consciousness. Carl Jung, Psychology of Yoga and Meditation, Page 56

Another passage where the concept of the tapas plays a role occurs in the myth of the creator of the world, Prajâpati. In the beginning, he was alone. Apart from him there was nothing:

Pragâpati had the desire of creating beings and multiplying himself. He underwent (consequently) austerities. Having finished them, he created these worlds, viz., earth, air and heaven. He heated them (with the lustre of his mind, pursuing a course of austerities); three lights were produced:

Agni from the earth, Vayu from the air, and Aditya from heaven.

He heated them again, in consequence of which the three Vedas were produced. This means "he heated himself with his own heat," in commutatio.

"He brooded, he hatched." He incubates himself. This is the word used for the technical concentration exercises out of which yoga developed. Carl Jung, Psychology of Yoga and Meditation, Page 57

In the East, the guru, i.e., the leader, gives the tschela, i.e., the student, a particular instruction about the object he is to meditate upon. Guru and student are not outlandish peculiarities.

Every moderately educated person in the East has his guru who instructs him in this technique. It has been this way since ancient times, a form of education practiced by one whose qualifications as a leader are not endorsed by any university. Carl Jung, Psychology of Yoga and Meditation, Page 57

The classic text offering an overview of yoga teaching is a work from the second century BCE: the Yoga Sûtra by the grammarian Patañjali. It is an exceptionally deep book containing a plenitude of profound ideas, incredibly difficult to

translate because it presents the secrets of yoga in an exceptionally concise language: four texts for a total of 195 tenets. Carl Jung, Psychology of Yoga and Meditation, Page 57

Patañjali, who wrote the Yoga Sûtra, is sometimes referred to as the author of Mahâbhâshya (Sanskrit for great commentary), a commentary on Panini's grammar Astadhyayi.

As this was written in the second century BCE Jung dates the Yoga Sûtra to around the same time. However, it is disputed that Patañjali was also the author of the Mahâbhâshya. Recent research dates the Yoga Sûtra between 325 and 425 CE. See Maas (2006), p. xix; also introduction p. l. 58, fn 115

Klesha, Sanskrit, meaning "trouble" or "affliction." "These factors, which can be compared to the drives of an earlier generation of psychologists, provide the cognitive and motivational framework for the ordinary individual enmeshed in conditional existence (samsâra) and ignorant of the transcendental Self." (Feuerstein, 1997, p. 156). According to Patañjali, kriya-yoga aims at the attenuation of the kleshas. Carl Jung, Psychology of Yoga and Meditation, Page 59, fn 117

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

I consider the puer aeternus attitude an unavoidable evil. (2022-03-15 03:00)

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[1]Letters Vol. II

To Oskar A.H. Schmitz

Dear Herr Schmitz, 23 February 1931

I consider the puer aeternus attitude an unavoidable evil.

Identity with the former signifies a psychological puerility that could do nothing better than outgrow itself.

It always leads to external blows of fate which show the need for another attitude.

But reason accomplishes nothing, because the puer aeternus is always an agent of destiny.

With best regards,

C. G. JUNG Carl Jung, Letters Vol. I, Page 82

1. https://smile.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_2?crid=1A053984LYPES&dchild=1&keywords=jung+letters+volume+2&qid=1609149779&sprefix=j

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Carl Jung on Yoga and Karma (2022-03-15 04:10)

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[1]Psychology of Yoga and Meditation

In connection with the Yoga Sûtra, I told you last time that the practice consists of overcoming and subduing the kleshas. Klesha can be translated as compulsive urges—an instinctive type of impulse, or an inescapable mechanism, things that man is subject to, specifically understood as ignorance about the being of man and of the world.

It is (1) ignorance (ávidyâ). It is not to be confused with the unconscious—it has nothing to do with that, rather it is a not-knowing about the causes and their identification.

The further kleshas are:

(2) egoism (asmitâ): egocentricity, a certain subjectivism, attachment to the I;

(3) attachment to sensory objects (râga);

(4) hate (devsha);

(5) compulsion to live (abhinivesha) in the sense of an attachment to life, not being able

to separate, this life anxiety, something that we all know only too well. If a dark cloud appears somewhere, half the civilized world trembles. Carl Jung, Psychology of Yoga and Meditation, Page 60

The kleshas are karma, a highly remarkable concept.

It describes the disposition that we take with us into life, which causes us to live out a certain meaning, in a certain way.

Our entire life destiny is dependent on this karma.

It is the sum of the consequences of earlier existences, in particular the last existence before this one. What I lived there, I take over into my new existence with me.

What we call “I” is an illusion and is ended by death. But karma remains, a complex of

the consequences of life, which arises anew, being carried over into a new existence.

This is how Buddhism explains it.

It is its intention to bring karma to an end, namely by recognizing that I act in such and such a way for certain reasons and therefore that I might stop doing this in order to be free of this karma that compels me to take up a new existence over and over again.

Through the kleshas a burdensome karma is created. But if it is possible for me to quell these

kleshas through yoga so that they no longer have an effect, then I do not create karma for myself that compels me to live. Carl Jung, Psychology of Yoga and Meditation, Page 61

By concentration (dhâranâ128), Patañjali understands the captivation of the cittam (i.e., ordinary consciousness) in a specific place, in other words, concentration through meditation (dhyâna), i.e., through contemplation of what I observe in the state of captivation and then through meditative consciousness (samâdhi), i.e., introversion, i.e., the focusing of all my interests upon this point.

Through this total restraint comes into being, i.e., in this way I can get hold of the kleshas by concentrating so that the kleshas no longer function automatically and can no longer cause me to lose myself in some sort of worldly interest.

In brief, this is the purpose of the yoga method.

Until recently every educated Indian experienced this. Every superior Indian has his guru who instructs him in this method.

No one can be a priest, philosopher, or psychologist if they have not practiced this method.

No one would ever just settle down in a quiet corner and read a few volumes of periodicals.

This concerns one’s own body. It has different levels and practices, e.g., Râja Yoga or Hatha Yoga. I don’t want to comment on this—this is a matter for the Indians.

I have never met a European who has really benefitted from this method. Read Brunton’s book or the author of Bengal Lancer.

This latter has described with refreshing openness a white man’s experiences with yoga exercises. Carl Jung, Psychology of Yoga and Meditation, Page 62

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_1?dchild=1&keywords=jung+yoga+and+meditation&qid=1615307290&sr=8

Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. **(2022-03-15 04:11)**

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Freud was kind to people and gave them his interest, that was what cured and that is what always cures – the human contact.
- ~Carl Jung, Meetings with Jung, Page 48

[1]Memories Dreams Reflections

After that second conversation in Vienna I also understood Alfred Adler's power hypothesis, to which I had hitherto paid scant attention.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight.

Freud himself had told me that he had never read Nietzsche; now I saw Freud's psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche's deification of the power principle.

The problem had obviously to be rephrased not as "Freud versus Adler" but "Freud versus Nietzsche."

It was therefore, I thought, more than a domestic quarrel in the domain of psychopathology.

The idea dawned on me that Eros and the power drive might be in a sense like the dissident sons of a single father, or the products of a single motivating psychic force which manifested itself empirically in opposing forms, like positive and negative electrical charges, Eros as a patiens, the power drive as an agens, and vice versa.

Eros makes just as great demands upon the power drive as the latter upon the former.

Where is the one drive without the other?

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On the one hand man succumbs to the drive; on the other hand, he tries to master it.

Freud shows how the object succumbs to the drive, and Adler how man uses the drive in order to force his will upon the object.

Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself.

Freud, I concluded, must himself be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma—aere perennius–like a religious numen.

It is no secret that "Zarathustra" is the proclaimer of a gospel, and here was Freud also trying to outdo the church and to canonize a theory.

To be sure, he did not do this too loudly; instead, he suspected me of wanting to be a

prophet.

He made his tragic claim and demolished it at the same time;

That is how people usually behave with numinosities, and rightly so, for in one respect they are true, in another untrue.

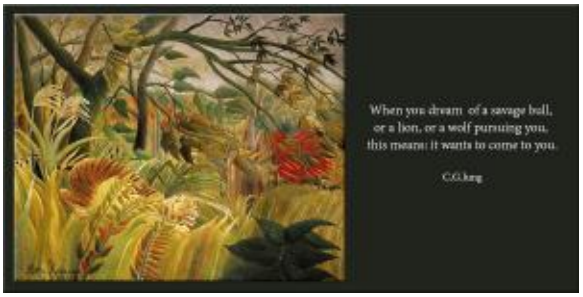
Numinous experience elevates and humiliates simultaneously; If Freud had given somewhat more consideration to the psychological truth that sexuality is numinous–both a god and devil–he would not have remained bound within the confines of a biological concept.

And Nietzsche might not have been carried over the brink of the world by his intellectual excesses if he had only held more firmly to the foundations of human existence. Carl Jung, Memories Dreams Reflections, Page 153-154

1. https://smile.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=3R551BBNF08UY&dchild=1&keywords=jung+memories+dreams+reflections&qid=1

A persecutory dream always means: this wants to come to me. **(2022-03-16 03:03)**

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[1]Children’s Dream Seminar

A persecutory dream always means: this wants to come to me.

When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you.

You would like to split it off, you experience it as something alien—but it just becomes all the more dangerous.

The urge of what had been split off to unite with you becomes all the stronger.

The best stance would be: “Please, come and devour me!”

Working with such a dream in analysis means to familiarize people with the thought that they should by no means resist when this element faces them.

The Other within us becomes a bear, a lion, because we made it into that.

Once we accept this, it becomes something else.

That’s why Faust says: “So this, then, was the kernel of the brute!”

It is his devil, Mephistopheles.

Until that moment, Faust was split off from it, unconscious of it.

When the situation becomes unbearable, he is driven toward suicide.

He has to descend in order to find his shadow.

He has to turn around once to look at himself from the other side. Carl Jung, Children’s Dream Seminar, Page 19

1. https://smile.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?dchild=1&keywords=jung+childrens+dream+seminar&qid=1609013096&s

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Many treatises define Mercurius simply as fire. **(2022-03-16 03:25)**

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[1]Alchemical Studies

Many treatises define Mercurius simply as fire.

He is ignis elementarisj^ noster naturalis ignis certissimus, which again indicates his "philosophic" nature.

The aqua mercurialis is even a divine fire.^ This fire is "highly vaporous" (vaporosus)

Indeed, Mercurius is really the only fire in the whole procedure.

He is an "invisible fire, working in secret."

One text says that the "heart" of Mercurius is at the North Pole and that he is like a fire (northern lights).

He is, in fact, as another text says, "the universal and scintillating fire of the light of nature, which carries the heavenly spirit within it."

This passage is particularly important as it relates Mercurius to the lumen naturae, the source of mystical knowledge second only to the holy revelation of the Scriptures.

Once more we catch a glimpse of the ancient role of Hermes as the god of revelation.

Although the lumen naturae, as originally bestowed by God upon his creatures, is not by nature ungodly, its essence was nevertheless felt to be abysmal, since the ignis mercurialis was also connected with the fires of hell.

It seems, however, that the alchemists did not understand hell, or its fire, as absolutely outside of God or opposed to him, but rather as an internal component of the deity, which must indeed be so if God is held to be a coincidentia oppositorum.

The concept of an all-encompassing God must necessarily include his opposite.

The coincideniia, of course, must not be too radical or too extreme, otherwise God would cancel himself out.

The principle of the coincidence of opposites must therefore be completed by that of absolute opposition in order to attain full paradoxicality and hence psychological validity. Carl Jung, CW 13, Para 256

1. https://smile.amazon.com/s?k=jung+vol+13&ref=nb_sb_noss_2

We have already seen in Buddha’s Sermon that the Nidana chain unites both worlds.
(2022-03-16 05:06)

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C.G. Jung ETH 02/12/1939
..between the forms, tangible & visible to our senses, & the disappearance of all forms, there is a between world.. the Psyche.

[1]ETH Seminar

We have already seen in Buddha’s Sermon that the Nidana chain unites both worlds.

On one side there is the Nirmana-kaya, the Kamaloka, the visible world; and on the other side the Dharmakaya, the Arupaloka, the formless spiritual world of perfect truth.

Buddha taught that this is a pure white light in which nothing can be distinguished.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figure s correspond to the
Devatas of our text.

It lies between Buddha’s teaching of positive non-being, Shunyata the Void, and the Nirmana-kaya. All ideas and gods belong to it.

These Sambhoga-kaya Beings often came to Buddha at night and talked to him.

Such conversations are described in the following :

DEVATA-SAMYUTTA.

Nalavagga. Sutta 1. The Flood.

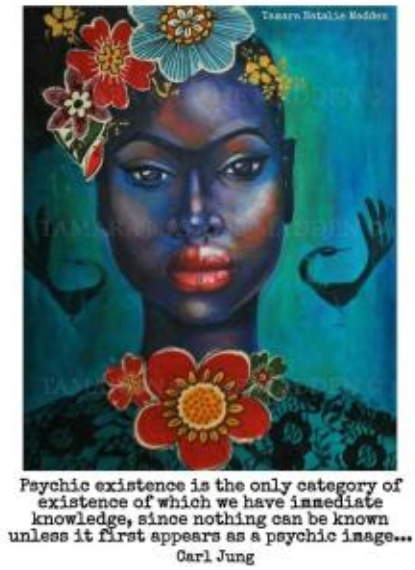
" Thus have I understood.

The Blessed One was once dwelling at Savatthi: in the Jeta Grove, in the park of Anathapindika.
When the night was far advanced a Devata, whose shining beauty lit up the whole of the J eta Grove, went to the place where the Blessed One was. When she had reached that place, and the Blessed One had greeted her with deference, she went and stood beside him."

1. https://philemonfoundation.org/current-projects/eth-lectures/

Carl Jung: Only psychic existence is immediately verifiable. (2022-03-17 01:37)

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Tasara Natalie Madden
Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image...
Carl Jung

[1]Psychology and Religion

“Psychic reality" is a controversial concept, like "psyche" or "mind." By the latter terms some understand consciousness and its contents, others allow the existence of "dark" or "subconscious" representations.

Some include instincts in the psychic realm, others exclude them.

The vast majority consider the psyche to be a result of bio- chemical processes in the brain cells.

A few conjecture that it is the psyche that makes the cortical cells function. Some identify "life" with psyche.

But only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions.

.It is indeed paradoxical that the category of existence, the indispensable sine qua non of all existence, namely the psyche, should be treated as if it were only semi-existent.

Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image.

Only psychic existence is immediately verifiable.

To the extent that the world does not assume the form of a psychic image, it is virtually non-existent.

This is a fact which, with few exceptions — as for instance in Schopenhauer's philosophy — the West has not yet fully realized. But Schopenhauer was influenced by Buddhism and by the Upanishads. Carl Jung, CW 11, Para 769

1. https://www.amazon.com/Psychology-Religion-Terry-Lectures-Gustav/dp/0300001371/ref=sr_1_1?crid=2SWN5SEHBK5ZK&dchild=1&keywords=jung+and+religion&qid=1607963933&

Reverence to the Blessed One, the Holy One, the Fully-Enlightened One. **(2022-03-17 02:52)**

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[1]Psychology of Yoga and Meditation

So, from the English translation by the famous Pali specialist, Rhys David, in the eleventh volume, p.146, of the Sacred Books of the East, here is an authentic speech of the Buddha embellished in the style of that time:

Reverence to the Blessed One, the Holy One, the Fully-Enlightened One.

1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the company of the five Bhikkhus, …
2. “There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow − the habitual practice, on the one hand of those things whose attraction depends upon the passions, and especially of sensuality − a low and pagan way (of seeking satisfaction) unworthy, unprofitable, and fit only for the worldly-minded —and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy, and unprofitable.”
3. “There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata

That is the habitual title of the Buddha, even today.

Tathâgata, from Tathâ, “so” and gata “goes,” meaning “to conduct oneself in this way.” He is an examplar. It’s always translated as the perfect one, but that’s not what it means.

“…—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!”

1. “What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata − that path which opens the eyes, and bestows understanding, which ‘leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna?’ Verily! it is this noble eightfold path that is to say:

Right views;

Right aspirations;

Right speech;

Right conduct;

Right livelihood;

Right effort;

Right mindfulness;

and Right contemplation.” Carl Jung, Psychology of Yoga and Meditation, Page 29

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Such passages spring from the deepest roots of man, they refer to the Self. (2022-03-18 04:26)

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Not the human being, not the ego, is God but the Self is God in man...

Carl Jung, ETH Lectures, Page 196

[1]ETH Lectures

Such passages spring from the deepest roots of man, they refer to the Self.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part.

We hear next to nothing of the Self in Christian philosophy because it has been left in the hidden truths.

But we should have heard of it if the Church had been able, while it was still strong and powerful, to develop the religion of the Holy Ghost.

That is, if the Church had gone beyond the historical figure of Christ, as he himself intended when he promised that the Holy Ghost should descend on each, as it had descended upon him at his baptism.

He said he was the Son of God, and called others the children of God, by which he recognised them as brothers and sisters.

But this thought was too difficult, it is still too difficult for the Church.

It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith.

We suffer from a certain "developpement arrete", our spiritual development stopped short, whereas that of the East is hypertrophic.

This is because they had and have no institution in the East which can be compared

with the Roman Catholic Church. Buddhism, in this sense, is far from being a Church. Carl Jung, ETH Lectures, 1 December 1939, Page 196-197

1. https://philemonfoundation.org/current-projects/eth-lectures/

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the East says: "Without beginning, without end, without past, without future." (2022-03-18 04:28)

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[1]Alchemical Studies

Among the great religious problems of the present is one which has received scant attention, but which is in fact the main
problem of our day: the evolution of the religious spirit.

If we are to discuss it, we must emphasize the difference between East and West in their treatment of the "jewel," the central symbol.

The West lays stress on the human incarnation, and even on the personality and historicity of Christ, whereas the East says:

"Without beginning, without end, without past, without future."

The Christian subordinates himself to the superior divine person in expectation of his grace; but the Oriental knows that redemption depends on the work he does on himself.

The Tao grows out of the individual.

The imitatio Christi has this disadvantage: in the long run we worship as a divine example a man who embodied the deepest meaning of life, and then, out of sheer imitation, we forget to make real our own deepest meaning—self-realization.

As a matter of fact, it is not altogether inconvenient to renounce one's own meaning.

Had Jesus done so, he would probably have become a respectable carpenter and not a religious rebel to whom the same thing would naturally happen today as happened then. Carl Jung, CW 13, Para 80

1. https://smile.amazon.com/Alchemical-Studies-Collected-Works-Vol-13/dp/0691018499/ref=sr_1_1?crid=1WWTOCY5XXKB5&dchild=1&keywords=alchemical+studies+collected+wo

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Marie-Louise von Franz, On Dreams and Death Review by Peter Shea (2022-03-18 05:44)

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[1]Marie-Louise von Franz, On Dreams and Death: A Jungian Interpretation Review by Peter Shea

Reading this book one floats on mystic seas of dreams, death, alchemy, symbolism, myths, the unconscious, ancient religious beliefs and rituals.

The islands of reality are the clients who, near to death, give an account of their dreams to analysts.

Those not familiar with the later, occult years of Jungian psychology might easily drown in the book's esoteric detail.

This is a pity, for von Franz, who assisted Jung in gathering together ancient and mediaeval texts during the years of his fascination with alchemical symbolism, makes a serious, if peripheral, contribution to his analytical psychology.

She does nothing to help the uninitiated who are interested to look in on her thesis from the outside; no glossary, no introductory explanation of his concepts.

Nevertheless, it promises to grip the attention of those with a substantial interest in either dream interpretation or another attempt to peep beyond the curtain of death.

Her thesis is that the dynamic for shaping dreams comes from the archetypal structures of our collective unconscious.

These instinctual forces, which cannot be manipulated, offer through our dreams insights into our psychic and physical states.

In particular, from middle age onwards, but especially as death approaches dreams prepare us for the hereafter, pointing to imbalances in our attitudes which need to be corrected if our individuation is to continue smoothly to and beyond death's door.

For dreams point to a promising continuation of psychic life beyond the death of the earthly body.

The unconscious believes in a life after death, and there is an attractive alternative to the despair of ageing persons facing nothingness.

Why should one accept that Von Franz's dream interpretations from people who die shortly afterwards are more valid than those that might be offered by psychologists of differing persuasions?

Her strength is rooted in the extraordinary breadth and depth of her knowledge of alchemical and ethnological, religio-historical material.

Whenever people have been faced with the mystical, their unconscious has urged them to produce in texts, pictures and rituals the ideas which are the keys to Jungian dream interpretation.

Stones, through the ages, have been accorded significance.

Dream of a stone, then, and there is a weight of occult evidence to indicate that one's share of the collective unconscious has been at work.

The dozen chapters focus on differing kinds of symbolism and the stages of the passage through death to the threshold of the other side.

Each is illustrated by dreams of those soon to die.

The first is devoted to the mystery of the corpse.

The difficulty in believing in an after-life is easier if one accepts with the ancient Egyptians the psychic reality of the 'living corpse' engaged already in resurrection.

The destruction of vegetation often appears as an image of human death and at the same time as a symbol of resurrection. A tree in the dreams of a dying man is an image of continuing life.

A wedding motif may point to an impending death, but promises an ecstatic union of the soul with the cosmic hereafter.

The image of enduring a dark, narrow birth passage on the way to life after life also belongs among the archetypal motifs which anticipate the course of death.

When dreamers have not prepared themselves for death, unpleasant intruders may invade their dreams, but if one is ready, a person of beauty may welcome one forward: and so on.

The journey through the book finishes with a consideration of the possibilities of the coarse body material being transmuted, which after all was the ultimate aim of the alchemists, into a new 'subtle body'.

Von Franz is gentle in her beliefs and never dogmatic.

She accepts with Jung that psychic truths can neither be explained nor proved nor contested in any physical way. Her truths cannot be scientifically established.

If there are those who are wedded entirely to the concrete and who will use positivist

approaches to knock down her ideas as so many skittles, there will surely come others who, seeking comfort in the presence of the great mysteries, will set them up again. Shea (1988). Ageing and Society, 8, pp 353-354 doi:10.1017/S0144686X00007066

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1. http://journals.cambridge.org/abstract_S0144686X00007066

Requiem for analytical psychology: a reflection on Jung's (anti)catastrophic psychology (2022-03-19 03:06)

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[1]Requiem for Analytical Psychology A Reflection on Jungs Anti-Catastrophic Psychology

Requiem for analytical psychology: a reflection on Jung's (anti)catastrophic psychology by Marco Heleno Barreto, Brazil

Abstract: This article is an interpretation of analytical psychology in the light of the catastrophic vision and dreams that Jung had in 1913 and 1914.

It is shown how the guiding spirit of Jung's psychological project is to be found in that psychic material.

Then it is proposed that the completion of the symbolic catastrophe displayed in Jung's last vision (1961) points to the end of the psychological foundations upon which analytical psychology is built, and thus to its cultural obsolescence, extensive to any psychology grounded in Jung's notion of 'soul'.

In this paper I examine Jung's catastrophic visions and dreams, adopting a very specific interpretative position anchored in the viewpoint of psychology as the discipline of interiority, which considers a psychic phenomenon as meaning itself, being its own interpretation, so that interpreting it is an 'attempt to discover the interpretation as which the [psychic phenomenon] is' (Giegerich 2008, p. 180).

This statement is identical with Jung's position concerning the dream being its own interpretation (see Jung 1938/1940, para. 41; see also Jung 1976, p. 294).

What Jung says about the dream can be extended to all psychological phenomena, which are then taken purely as expressions or statements of 'the soul's speaking to itself about itself' (Giegerich 2008, p. 176), thus not pointing to anything else but themselves.

This does not mean that soul has absolutely no relation to reality.

The point here is methodological: 'Soul-making cannot focus on the individual and it cannot focus on the world.

It has to focus on the soul itself, that is, on the logic that is neither, but is the innermost life of both' (ibid., p. 249).

It should be emphasized that this methodology is grounded in Jung himself.

Its basis is the interpretative principle of any psychological phenomena, established by Jung in these terms: ‘Above all, don’t let anything from outside, that does not belong, get into it, for the fantasy-image has ‘“everything it needs”’ (Jung 1955–1956, para. 749).

In using the word ‘soul’, I follow first of all Jung who abundantly uses Seele in his writings.

I am not using ‘soul’ with a spiritual or metaphysical meaning.1

In the context of my paper, ‘soul’ is used as a synonym for ‘objective psyche’.

It should not be understood as meaning an existing entity or substance.

‘Soul’ here means interiority, the inner psychological dimension of a given phenomenon, and not a subsisting ‘part’ that human being has.

‘Soul’ may thus be defined as the contra naturam essence of human being’s entire world-relation, the form of his actually lived life as it is seen from the perspective of psychological

interiority.

From this perspective, interiorization or ‘soul-making’ is the act of considering a given psychic phenomenon exclusively in its own terms, without letting ‘anything that does not belong to it’ come in, thus reaching its psychological objective meaning, its inner symbolic depth, its ‘soul’.

As meaning changes with time, place and culture, with structural shifts in humankind’s conscious situation

(see Jung 1946, paras. 395-96), ‘soul’ is not a static eternal structuring form of human life, but a living historical dynamism.

In this intrinsically historical sense one can speak of ‘soul activity’, both on the individual level and on the

collective/cultural level.

Thus, ‘soul activity’ refers to the effectively real (wirklich)

psychological dynamism which produces images, symbols, ideas, thoughts, values, be it individual (such as in a dream or a vision) or cultural (as in a work of art, or in a religious doctrine, for example).

A word about the relation of these two levels—the individual and the cultural—is necessary.

The distinction between both levels refers to their different scopes: while a personal dream, for instance, has ordinarily only subjective significance for the individual dreamer, a

true work of art, as well as any cultural product, reflects something of the objective state of the collective ethos, and thus has a

broader and objective significance.

If we use the alchemical locution ‘opus parvum’ to designate the smaller personal-subjective level, we may use its

counterpart ‘opus magnum’ to designate the broader sphere of culture and historical processes at large (both are distinct levels of ‘soul activity’).

Despite this core distinction, sometimes there can be a conjunction of both levels, so that exceptionally a psychic event happening at the level of opus parvum, being individual and subjective, may have also a broader significance, thus displaying something of the psychological dynamism going on at the level of opus magnum.

Only an approach focused on the ‘soul’ of the work in its opus magnum significance (and not on the personal intricacies of its human artifex) can reach its objective psychological interiority.

Now, in examining here some of Jung’s visions and dreams, I submit that, due to their extraordinary nature, they have

the broader significance above-mentioned.

Jung himself envisaged them in this way (see Jung 2009, pp. 230–31).

This means that I am not interested in their personal subjective dimension.

The personal possibility of a psychotic breakdown, raised by Jung himself at the time of the first visions and dreams (1913), is of no concern to me here.

However, I do not follow either the second possibility raised by Jung, which came to be the ‘standard’ accepted interpretation for his visions and dreams: their synchronistic, acausal correspondence with World War I.

I am not dealing with the notion of synchronicity and its metaphysical aspects.

Jung’s interpretation of his visions and dreams at the time they happened implicitly anticipates the notion of synchronicity, inasmuch as he took them as being prophetic.

I work here from a different interpretative possibility, opened up by the restricted methodological psychological stance presented above.

This choice may be referred to Jung himself: the unconscious ‘simply creates an image that answers to the conscious

situation’, and such ‘an image would be better described as an artist’s vision’ (Jung 1928, para. 289).

When a work of art has an anticipatory quality, it does not have

to be taken as being literally ‘prophetic’, but more simply as ‘self-representations of unconscious developments’ (ibid., para. 216), just like some dreams, with the difference that the developments expressed in a work of art (and, as I claim, in

Jung’s catastrophic psychic material) belong to the wider horizon of culture, whereas ordinary dreams stay at the level of opus parvum.

In focusing my reflection at the level of the soul’s historical opus magnum, I attribute a trans-human quality to the psychological dynamism displayed in Jung’s visions and dreams.

This should not be understood as some mysterious or religious dimension of the psychic material.

It simply means that the immanent telos (goal or aim) of soul activity is its own self-actualization, regardless of the human subject’s interests or concerns.

As a ‘dark urge’ or ‘unclear impulse’, a ‘longing and telos’, soul activity has a fundamental process character, which aims at the

completion of its ‘full reality in the empirical world and real life’ (Giegerich 2012a,)

In this very particular sense, a psychologically creative

individual is able to follow soul’s telos regardless of his/her own interests, just for the sake of the ‘logos of the soul’.

Jung certainly had that capability.

As is well known, Jung stated that all his work came from the fantasies and dreams he had during his ‘confrontation with

the unconscious’, the prima materia which compelled him to work upon it, and which he compares to a ‘stream of lava’.

He saw his analytical psychology as ‘a more or less successful endeavour to incorporate this incandescent matter into

the contemporary picture of the world’ (Jung 1963, p. 199).

We could say, drawing on Jung’s thought about the dream being its own interpretation, that this ‘incandescent matter’ is already a self-interpretation of ‘the contemporary picture

of the world’, it is this picture (obviously only to a certain extent), although, as Jung said, ‘at first only in the form of emotions and images’ (ibid., p. 192).

Within Jung’s ‘stream of lava’, there are some particular images, gushing forth at an early moment of his creative founding experience, which call our attention due to their extremely dark content: the impressive twice repeated catastrophic vision he had at the end

of 1913, as well as the thrice repeated dream of a similar nature he had in the first half of 1914.

This apocalyptic initial material is akin to the tragic dimension of the twentieth century, so that Jung's catastrophic vision

and dreams could be understood as fateful psychological events, arguably having some kinship (regarding their common inner logic) to fateful contemporary historical events.

Thus all of them—the psychological as well as the historical

events—manifest some relation to the soul's opus magnum.

The catastrophic content reappears at the very end of Jung's life (and work), in 1961, in the context of a truly decisive experience—his imminent death—and again in the form of a vision.

We have only an extremely brief allusion to this last

vision, made by Marie-Louise von Franz, and this determines the narrow limit within which we can explore it.

However, its catastrophic content is beyond any doubt, and one can see that it is significantly different from the psychic aterial

of 1913–1914.

My working hypothesis is that this last vision could be considered as the psychological closure of that same soul experience on which analytical psychology is grounded, and at the same time the opening—or anticipation—of a radically new situation, to which it is not fitted any more.

Therefore one could envision Jung's work as framed and deeply determined by a psychological catastrophe, from its beginning to its end.

And I shall argue that this catastrophe is not only Jung's, but, on the contrary, refers to the psychological configuration of

the modern form of consciousness, a configuration which has been fully realized or has completely exteriorized itself in history during the twentieth century.

This is what I intend to show in what follows.

The visions and dreams of 1913–1914

Itmay be interesting to note that 'catastrophe' comes fromthe Greek katastrophé, which means 'a sudden end, an verturning' (katastrophé is composed of kata, 'down', and strophein, 'turn', so that literally taken a catastrophe is a 'turning down').

The word had its origins in Ancient Greek tragedy: it designated the moment in which events turned against the main character, in amovement executed by the whole chorus in the

theatre.

It was a fateful turning point.

Catastrophe thus, according to the Merriam-Webster dictionary, is ‘amomentous tragic event ranging from extreme misfortune to utter overthrow or ruin’ (Merriam-Webster Online Dictionary, [2]http://www.merriam- Webster.com/dictionary/catastrophe, accessed 26 June 2013).

Jung’s experience in 1913-1914, having at its centre the apocalyptic vision, fulfils the original meaning of katastrophé, not only in the personal sphere, but also in the psychological structure of the soul event falling upon him, which expresses itself in his feeling of falling down—we must only remember the moment, in the Advent of 1913 (December 12), when Jung finally gives up and lets himself drop, and says:

‘Suddenly it was as though the ground literally gave way beneath my feet, and I plunged down in dark depths’ (Jung 1963, p. 179).

This is surely the psychic experience of katastrophé, ‘turning down’.

Jung describes the whole catastrophe in very dramatic terms.

I will follow here step by step the sequence of the narrative presented in Memories, Dreams, Reflections.

Toward the autumn of 1913 the pressure which I had felt was in me seemed to be moving outward, as though there were something in the air. The atmosphere actually seemed to me darker than it had been. It was as though the sense of oppression no longer sprang exclusively from a psychic situation, but from concrete reality. This feeling grew more

and more intense. (Jung 1963, p. 175)

Jung feels a movement from an exclusively inward location (‘in me’) to an outward emplacement (‘as though there were something in the air’).

He interprets this movement as a convergence of a merely subjective ‘psychic situation’ and positive-factual objective ‘concrete reality’.

Nonetheless, one can also concentrate exclusively on the contents of the whole situation and think it through, taking its two sides (‘psychic situation’ and ‘concrete reality’) psychologically, and leave aside the blinding fascination of the possible positive-factual synchronistic coincidence.

In this way, from the outset ‘concrete reality’ is taken as indicating the activity of the objective psyche, a self-presentation of soul’s dynamism, and can thus be interiorized.

Let us remember the methodological rule: neither the ndividual ‘in here’, nor the world ‘out there’, but the soul itself.

This is the specific condition for reaching (or producing) the psychological dimension,

understood as the in-depth

interiority of a given phenomenon.

From this perspective, the psychic atmosphere indicates an extra-ordinary or non-ordinary circumstance. There is a transition going on. Jung is crossing a threshold: from ordinary subjective perspective ('the pressure which I had felt was in me') to an uncanny perspective (a darker atmosphere,

'concrete reality', 'as though the sense of oppression no longer sprang exclusively from a psychic situation').

This transition of perspective is also signalled in that fateful

moment of his crisis when he feels he is 'plunging down into dark depths'.

The vision and the three dreams that subsequently follow confirm this transition to an objective, impersonal level.

In October [1913], while I was alone on a journey, I was suddenly seized by an overpowering vision: I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress.

I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. This vision lasted about one hour. I was perplexed and nauseated, and ashamed of my weakness. (Jung 1963, p. 175)

A brutal upheaval destroys the north European region: civilization is reduced to rubble, a portion of mankind is wiped out.

On the semantic level, the catastrophe is imaged as a monstrous flood—which means that it is not the result of human activity, or rather that it does not spring from the human realm.

Just like the Biblical deluge, it comes from some trans-human source (see p. 62 above) which is oriented to and affects mainly the human realm.

Following this analogy, Switzerland protected by the mountains may be functionally compared, to a certain extent, to Noah's ark: something is preserved from the catastrophic destruction.

There is a remainder of the old order: Switzerland is safely protected (through the rising mountains) from the 'frightful catastrophe [that] was in progress' (by the way, what an interesting and suggestive double sense here!).

Iwill return to this detail.

For now, it should be noted that both the destructive flood

and the protective barrier against it belong equally to the soul activity going on and pic-

torially represented in the vision.

Two weeks passed; then the vision recurred, under the same conditions, even more vividly than before, and the blood was more emphasized. An inner voice spoke. ‘Look at it well; it is wholly real and it will be so. You cannot doubt it’. (Jung 1963, p. 175)

The water turns into blood.

This is not to be taken as a causal-natural result of the ‘drowned bodies of uncounted thousands’: firstly, because drowning does not imply bleeding; secondly, because even if it did, the blood of uncounted thousands would not suffice to turn the whole sea into blood. No.

The vision presents a strange transformation from water to blood, somewhat similar to the transubstantiation of wine into blood in the Eucharist.

There is an uncanny transformation taking place, a non-natural event—a soul event.

And the reality of themysterious transformation as well as of the whole soul process is emphasized, not necessarily as a (possible) synchronistic premonition of the brutal positive-factualwar that soon was going to follow externally (this is alien to the image, it comes from outside as an a posteriori conjectural interpretation): sticking firmly to the image,

and to the methodological stance of a discipline of interiority, it is the vision itself that is wholly real and will be so.

Soul activity reinforces by means of the inner voice its own reality, its objectivity—in the sense of ‘objective psyche’.

That winter someone asked me what I thought were the political prospects of the world in the near future. I replied that I had no thoughts on the matter, but that I saw rivers of blood.

I asked myself whether these visions pointed to a revolution, but could not imagine anything of the sort. And so I drew the conclusion that they had to do with me myself, and decided that Iwas menaced by a psychosis. The idea ofwar did not occur tome at all. (ibid., pp. 175-76)

Jung at first sees only two possible alternatives: either a personal subjective pathology (psychosis), or an external positive-factual event (revolution, war).

And I think one should not simply dismiss these possibilities.

It is plausible to think that there was a real risk of a psychotic breakdown.

Were the circumstances different, leading to a failure in the elaboration of his dramatic crisis, a psychosis could have ensued—Jung certainly was well acquainted with this possibility as a psychiatrist at the Burghölzli.

On the other hand, World War I was indeed a bloody human catastrophe, a real positive-factual revolution, signalling the

end of a phase of modern history and the beginning of the catastrophic twentieth century.

However, a rigorously psychological approach takes the

vision as vision, that is, as a psychic event on its own, regardless of its possible impact on the individual's psychic equilibrium or its correspondence with an external event.

Only by following this approach can we try to reflect the soul

truth displayed in the vision.

The primordial act of soul activity, through and in which soul creates itself anew, or creates a new form of consciousness, is the negation of a previous form, from which it pushes off.

This 'pushing off' is represented as killing, destruction, catastrophe, death.

So the monstrous destructive flood could, in these terms, be seen as displaying the negating activity of soul, which is exerted

on 'civilization' and 'humankind'.

Accepting that civilization and human form of existence are expressions of soul activity, it becomes clear that in Jung's

vision soul is negating itself, it is destroying an accomplished level of itself.

However, the preservation of Switzerland from the negation/destruction shows that in Jung's vision the negation is countered by a conservative movement of soul itself.

This means that the negation is not absolute, the transformation portrayed is not fully accomplished, since there is a remainder of the 'old' configuration, preserved from the transformative drive.

If we move now to the thrice repeated dream, we will find the same catastrophic motif (though with a different symbolization), displaying both the self-negation going on and the unfolding of the resistance that soul is opposing to itself, disclosing its goal.

Soon afterward, in the spring and early summer of 1914, I had a thrice-repeated dream that in the middle of summer an Arctic cold wave descended and froze the land to ice. I saw, for example, the whole of Lorraine and its canals frozen and the entire region totally deserted by human beings. All living green things were killed by frost. This dream came in April and May, and for the last time in June 1914. (Jung 1963, p. 176)

Envisaging the dreams as an expression of the same soul process portrayed in the catastrophic vision, we can say that the prime matter suffers a transformation: from the heat of a sea of blood to the frost of an Arctic cold. The change from

the blood-heat of recently destroyed life in the vision to the cold of frozen death in the

dreams is indicative of a deepening of soul's 'deadly' negating activity. Empirically, the more one moves away from natural life, the colder it gets.

Psychologically envisaged, the 'icy-cold' character of soul activity indicates the special active relation of soul and death.

We can even say that 'soul' is the interiorization of death into life, a movement that creates consciousness (and is consciousness itself) and opens up the specifically human form of existence.

The transformation of consciousness through the negation of a previous stage of itself is the psychological form of death.

But this death 'could in no way have been that innocent death that merely happens to a living being as a natural life event to be passively endured.

No, it must be death in the active sense, as the unnatural, outrageous, deliberate act of killing' (Giegerich 2008, p. 215).

In the vision, the unnatural quality of the death is indicated by the transmutation of the deadly sea into blood; in the dreams, by the uncanny detail that frost occurs in the middle of summer.

There is clearly something out of the natural order, extra-ordinary.

The frozen death of the dreams kills all living green things, the green life.

It reaches beyond the animal/human level (blood organisms), and affects the first stage of life: vegetation.

The landscape is totally inhospitable to human beings,

indicating the exclusion of the human point of view.

In the third dream frightful cold had again descended from out of the cosmos.

This dream, however, had an unexpected end.

There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices.

I plucked the grapes and gave them to a large, waiting crowd.

(Jung 1963, p. 176)

Now, here the catastrophe acquires a cosmic dimension, and this stresses its otherworldly, trans-human nature.

This expansion of the frame, so to speak, is signified by the appearance of the leaf-bearing tree: the deepening of the

frozen death makes the source of life appear.

And it is a strange tree, which endures frost, and thus does not belong to the same level of the previously destroyed ‘living green things’.

It is a supernatural tree, uncanny, the ‘tree of life’, which has a different relation to ‘death’: unlike the individual natural trees, which were simply destroyed, this ‘tree of life’ has a deep dialectical relation to ‘frozen death’.

If ‘soul’ is ‘death’ interiorized into ‘life’, so that ‘ensouled life’ is plainly consciousness (or psychological life), thenwe can understand the identity of ‘frost’ and ‘tree of life’ as an expression of the dynamism of consciousness.

That the tree of life is dialectically the frost itself becomes patent in its fruits.

For these grapes are no ordinary, natural fruits: frost turned the green leaves into sweet grapes, which is impossible on the naturalistic dimension.

They resulted from a different kind of transformation.

And therefore the grapes also are strange: not only are they frost itself in the form of transformed leaves, but they are full of ‘healing juices’—which means that frost is healing. Just as in the Bible Yahweh formed mankind (homo) from the dust of the ground (humus) by breathing the breath of spiritual life (the divine pneuma, divine life) into the nostrils of Adam (adâm comes from adamá, the soil), thus transmitting Himself to the new human form, frost in the dream transmits itself as healing juices in the new form of grapes.

Whilst it is life-destroying on the naturalistic level, the dream’s frost (soul’s icy-coldness) is life-giving on the spiritual level.

This means that the grapes are not fit to nurture or give sensorial pleasure in the bio-logical, bodily sense: they are meant to heal the spirit.

They have a psychological (‘spiritual’) meaning.

Their healing juices makes them analogous to the Eucharistic bread and wine (taken in their symbolical/psychological

signification).

The grapes are definitely not ordinary grapes, but a healing

substance.

As such, they come from a transformation involving sacrificial

death: just like Christ’s body and blood.

Consequently, we are faced here with a kind of communion: the self-transformation of

soul is extended, through the giving of the grapes, to ‘a large, waiting crowd’.

Jung only plucks and gives the grapes: he is not their source, which is the frost.

So, in the dream Jung acts in a way similar to the priest in the Catholic Mass: he is only an instrument to the transformation/transubstantiation, whose real cause is soul activity.

We can further explore this analogy: in the Mass—and in the dream—the ‘terrors of death are an indispensable condition

for the transformation’, which is ‘in the first place a bringing to life of substances which are in themselves lifeless, and, in the second, a substantial alteration of them, a spiritualization, in accordance with the ancient conception of pneuma as a subtle material entity’ (Jung 1942/1954, para. 338).

And ‘man, too, by his devotion and self-sacrifice as a ministering instrument, is included in the mysterious process’ (ibid., para. 338).

The destructive-creative activity of soul, imaged as frost, gives birth to (or presents itself as) a new level of spiritual life (as healing juice to humankind) through killing the naturalistic level of conscious perception (the natural green life).

This, I claim, would be the resumed soul truth imagistically presented in the dream—and the core of the entire soul catastrophe also (partly) represented in the vision.

But we should also stress here the difference between Jung’s soul event and the Christian Mass.

There’s no mention of ‘God’, no explicit religious feeling

associated with the vision and the dreams.

The uncanny aspect of the ‘catastrophe in progress’ does not have a religious content.

It only points to the (by definition) unnatural form of soul activity.

And finally, the difference can be made explicit by our focusing on one element of the dream image: Jung himself.

It is not a priest who is causa ministerialis in the dream, but a man whose life was (and would continue to be from then on) deeply identified with psychology, the very same man who ‘had a real Notion or Concept of “soul”’ (Giegerich2001, p. 41).

This notion seized Jung, imposed itself on him—remember the inner voice in the vision: ‘Look at it well; it is wholly real and it will be so. You cannot doubt it’.

So, the human sacrifice in the vision and the turning down—

catastrophé—in the vision and dreams represents soul transmitting itself in the new form of

psychology, and not of religion.

Accordingly, Jung's understanding of his work as 'a more or less successful endeavour to incorporate this incandescent

[and, dialectically, frozen] matter into the contemporary picture of the world' is perfectly grounded in the third dream: he would indeed pluck the soul's grapes and offer them to a vast crowd.

His life's work would really be an event rooted in that transformation and in the real objective notion of soul.

As such, his was truly a catastrophic psychology.

On the other hand, as pointed out above, the 'catastrophe in progress' was not absolute.

Soul preserves 'Switzerland' from its destructive-negating activity in the vision.

Something of its initial status is conserved, a self-conservation

takes place.

If now we merge 'Switzerland' with 'Jung plucking and giving the grapes', the result is that his psychology, being an expression of its grounding

soul event and wholly committed to it, as this event effectively happened to him, necessarily would present a conservative thrust.

Jung acknowledges his personal conservatism, but the conservatism we can easily find in the very theoretical structure of his thought should not be attributed merely to his personal inclinations, but to his psychology's founding soul event itself.

Jung explicitly defends his kind of 'reforming conservatism' in the broader frame of cultural-historical life (see Jung 1963, pp. 235–37).

In being absolutely true to his catastrophic founding vision and dreams of 1913-1914, Jung has consciously proposed in his psychology a 'reform by retrogression'.

A certain conception of humankind and civilization (in continuity with the classical and Christian traditions) was preserved and spared from negation in that founding soul event.

'Man' is the highest value in this conception.

Furthermore, Jung's 'psychology with soul' is, in a deep sense, anthropo-logically biased (see Barreto 2010)—being thus structurally modern.

In this sense, Jung's catastrophic psychology is simultaneously anti-catastrophic: being fundamentally soul based, it expresses the (then still) historically unresolved particular opposition

of soul to itself. ‘Switzerland’, as a momentary and contemporary ‘Noah’s ark’, was not yet dissolved by the power of the negative.

I think this accounts for the ambiguity we can detect in Jung’s conservative project (and also in a vast portion of his followers, of those who waited for the ‘healing grapes’): as the radical transformation going on was not absolute, the destruction of the old forms also could not be complete. And so ‘psychology’

in Jung could not be radically distinct from ‘anthropology’ and from ‘religion’ (inasmuch as the notions of ‘Man’ and ‘God’, structuring the old level of consciousness, presumably were preserved from the destruction/sublation in the spared region of ‘Switzerland’).

At the end of July 1914 I was invited by the British Medical Association to deliver a lecture, ‘On the Importance of the Unconscious in Psychopathology’, at a congress in Aberdeen.

I was prepared for something to happen, for such visions and dreams are fateful. In my state ofmind just then, with the fears that were pursuingme, it seemed fateful to me that I should have to talk on the importance of the unconscious at such a time! On August 1 the world war broke out. Now my task was clear: I had to try to understand what had happened and to what extent my own experience coincidedwith that ofmankind

in general. Thereforemy first obligationwas to probe the depths ofmy own psyche. I made a beginning by writing down the fantasieswhich had come tome duringmy building game. This work took precedence over everything else. (Jung 1963, p. 176)

Until the irruption of the world war, Jung was living the catastrophe on a subjective level (the one in which he thought there was a risk of psychosis).

But then the second possibility considered by Jung (war, revolution) became concrete.

Although he does not consider the third alternative explicitly, we can say that it was immersed, buried, implicit in the way he tried to understand the inner and outer events.

And the risk of a personalistic reduction of the whole experience (‘my tree of life, I thought’) is countered by his considering that his experience coincided ‘with that of mankind in general’.

Jung understood there to be an objective level of the process he was living, and saw that the problem was one of the times—

in the same way as he realized that his personal identification with the Faustian issue was a misunderstanding, because ‘Goethe’s strange heroic myth was a collective experience’ (Jung 1963, p. 234).

This psychological constellation was effective in 1913-1914.

But the ‘psychic atmosphere’ would change, and the catastrophe was to have a further development.

The last vision, 1961 The experience of world war in the XXth century exerted a traumatic and deep impact on European consciousness and affected Jung as well.

After the Second World War, he wrote to Esther Harding: ‘Switzerland has become an island of dreams amidst ruins and putrefaction. Europe is a rotting carcass’ (8 July 1947, quoted in Shamdasani 2003, p. 349).

Jung’s engagement with the healing of civilization prevailed in the last decades of his life.

True to analytical psychology’s founding visions and dreams, he tried to find a way to preserve the continuity of culture.

He believed that the cure for the split in modern

consciousness was buried in the Christian roots of Western civilization, and so he dedicated all his efforts to ‘the psychological reinvigoration of Christianity’ (Shamdasani 2003, p. 350).

However, to Jung the conscious confrontation of ‘the actual existing man’ with ‘his own demons’ seemed ‘to be a losing fight’, at least for the time being (ibid., p. 349).

To such confrontation analytical psychology was devised.

No wonder, then, that Jung’s pessimism concerning the fate of the world would be extended to his own work.

At the end of his life he experienced a strong feeling of failure (ibid., p. 351).

If we leave aside the personal inflated identification of Jung with his projected cultural task for psychology, an inflation envisaged by Michael Fordham as a ‘delusion of being a world saviour’ (ibid., p. 351), the failure felt by Jung is of depth

psychology itself as a source of collective compensation for ‘what was lacking in theWest’ (ibid., p. 351).

Jung believed that psychology should provide themedicine

for the dilacerations in modern consciousness (see the ‘healing grapes’ of the 1914 dream).

Arguably the most crystal clear testimonies of his concern with the catastrophic possibilities present in the unfolding of contemporary history are his later essays, ‘The undiscovered self (present and future)’ (Jung 1957) and ‘Flying

saucers: a modern myth (Jung 1958).

In them one can find his speculations about the ways of protecting and healing modern humankind from the disintegrating forces that would fatefully change its cultural form.

The failure of psychology in this inflated (and thus unrealistic) projected task of rescuing

a lost balance in the wider scale of the world is a historical fact.

This cultural project became obsolete in face of the structural and radical changes in the world.

Depth psychology was devised for a specific modern form of being-in-theworld, which was superseded by another form, not any more interested in ‘depth’, ‘interiority’ or ‘soul’ (in Jung’s sense).

This new situation was painfully experienced by Jung, and it can be read in the impressive final visions which he had in 1961.

According to the testimony of Marie-Louise von Franz, recorded in the documentary Matter of Heart, when she saw Jung last he had a vision (while she was with him), and said: ‘I see enormous stretches devastated,

enormous stretches of the earth, but thank God it’s not the whole planet’.

Here the catastrophe is not portrayed any more as restricted to a particular region of the Earth: it has become planetary, globalized, so to speak.

But, just as in the vision of 1913 Switzerland was protected by the mountains from the monstrous flood, here too some portion of the planet is still preserved.

Thus, the moment of the soul process displayed in this penultimate vision has still some inner reservation, it is still not absolute negation.

This could a reflection on Jung‘s (anti)catastrophic psychology

further an optimistic hope to an ego-psychologically oriented consciousness, a hope related to its self-preservation.

However, immediately before his death Jung had another catastrophic vision whose content was ‘the last fifty years of humanity’ (see Matter of Heart).

Notes were taken by one of his daughters, with some remarks about the final catastrophe being ahead.

There is no mention of a remainder preserved from the destruction.

The final catastrophe ahead seems to be absolute.

Therefore, this last vision is more radical: it depicts humanity as on the eve of its total extinction.

And this means that the soul truth symbolically articulated in the vision (and, according to my working hypothesis, in Jung’s psychology as such) will finally be absolutely realized.

More than just a psychic event announcing the literal death of the individual Carl Gustav Jung, the vision anticipates the coming logical death of his psychology, within ‘fifty years’.

The soul experience of which it is the ‘more or less successful’

expression comes to its logical conclusion.

In Jung’s final vision, soul in advance sings the requiem for analytical psychology, which is its own (soul’s) requiem—for, if ‘soul’ is necessarily humankind’s opus, without humankind there is no soul.

To put it another way, psychologically speaking the full realization of soul is equivalent to the full realization of humankind as the necessary agent of soul-making, and this is

tantamount to the logical death or obsolescence of both ‘soul’ and ‘humankind’.

The psychological difference, the true foundation of psychology as the discipline of interiority, is negated—this is the form of soul’s absolute final self-negation.

To avoid any misunderstanding, I must now make a clear and strong remark:

when I use the concept of ‘humankind’ in the interpretation of Jung’s catastrophic psychic material, I have in mind only a very restricted, particular sense of this notion, namely one embodied in the modern logical form of consciousness.

It is to this particular sense of ‘humankind’ that Jung’s psychology is addressed.

It is this notion that it partly expresses.

So, if the ‘last fifty years of humanity’ in Jung’s final vision on his death-bed imagistically displays the extinction of human presence in the world, its radical de-humanization, then from the perspective of psychology as a discipline of interiority this should only be interpreted as the overcoming of a specific notion of humanity, the one for which analytical psychology was devised.

On the other hand, this particular notion has universalized itself empirically (see the movement of ‘globalization’) and logically (it is more complex than any other previous forms of consciousness, and dialectically sublates them), so that its

absolute fulfilment affects the whole of humankind both empirically and logically.

Von Franz interprets the vision in a prophetic-apocalyptic perspective, as referring to the literal destruction of humankind.

In so doing she could invoke the precedent of Jung himself, who interpreted the vision of destruction he had in 1913 as an announcement of the coming world war.

And, as a matter of fact, this hypothesis is not negligible: the possibility of a drastic collapse of humanity cannot be dismissed any more as being simply a paranoid delusion.

But to the methodological and self-definitional stance of psychology as a discipline of interiority, this hypothesis is neither here nor there, for the sole interest of this specific psy-

chological stance is precisely in the inner psychological articulation of the image, its logical life.

Nevertheless, one can indicate an empirical correspondent to the soul truth expressed in Jung's final vision.

Here I will focus on a tellingmoment of von Franz's interview:

[Young people seem today to be] giving up and running away into a fantasy world. When you study science fiction, you see there is always the fantasy of escaping to some other planet and beginning anew again, which means give up the battle on this earth.Consider it hopeless and give up. I think one shouldn't give up. (von Franz, transcribed from the interview in Matter of Heart).

Isn't this precisely what happens in media-structured odernity, the new form of living in a virtual space? 'This earth', or the quality of realness or givenness of 'this earth', is replaced by the technologically fabricated conditions of existence. 'Fantasy' has prevailed. The active giving up of 'this earth' has posited a new form of world. And the new forms of subjectivity emerging from the radically different techno-environment that moulds our contemporary world do not correspond to the analytical (or psychoanalytical) understanding of human being. More than that: we could say that the radical changes in humankind's being-in-the-world in our post-industrial media-structured modernity renders any psychology understood as the opus of soul logically obsolete.

It is not only the end of analytical psychology that is anticipated in Jung's vision.

Soul's requiem is intended to any psychology with soul—there included psychology as the discipline of interiority.

To corroborate this last statement, let us reflect for a moment on a passage from Wolfgang Giegerich.

In his The Soul's Logical Life, Giegerich draws on

the Nordic myth of Thor to establish a distinction between two levels of reality—the ordinary, positive-factual one, represented by the Utgard Serpent, and the uncanny, soulful one, represented by the Midgard Serpent.

From this distinction follows the possibility of envisaging certain phenomena through a specifically psychological perspective, grasping their inner depth, their soul aspect or internal infinity, so that, just as the alchemist's stone is not a stone, in the myth

Thor is confronted by a cat that is not a cat, inasmuch as its soul dimension ('Midgard Serpent') makes it be more than a cat.

Then Giegerich confronts these structural conditions for a psychological approach with the prevalent configuration

of today's world:

In the World Wide Web the notion of an internal infinity does not make sense any more.

The ‘more’ of the cat we have been speaking about can in its context only mean jumping by way of hyperlinks to other cats or other topics.

To apperceive the cat in such a way that in reality, even if unwittingly, one is dealing with the Midgard Serpent

becomes absolutely impossible under these circumstances.

But if this is what the psychologist has to be doing, one comes to the realization that the psychologist is inevitably in this day and age a dinosaur, as much as the Midgard Serpent that he is

so interested in, had in all likelihood been. (Giegerich 2001, pp. 58–59)

This is tantamount to a confession that the ‘rigorous notion of psychology’ aimed at by Giegerich was already obsolete right from the beginning.

Its truth is counterfactual, if we take theWorldWide Web as paradigmatic of the newtruth of the Age of Technique.

The very notion of soul here adopted (correlative of ‘internal

infinity’) does not make sense anymore ‘in this day and age’. Psychology as a discipline of interiority, or psychology with soul, does not embody the truth of the age.

It is only a private occupation that one can choose according to one’s inclinations.

And if ‘soul’ as the essence of the human mode of being-in-the-world becomes obsolete, this only means that, as Günther Anders has seen long ago (see Anders 1956), humankind has itself become antiquated.

This, in the last analysis, is what Jung’s final vision presents: the human age is over.

We live in the beginnings of the post-human era.

To conclude, I will briefly summarize the basis of my argument here.

The nihilistic principle at the root of the modern logical form of consciousness finally achieves its full external concrete and historical realization in contemporary nihilism, which is the deep objective truth of western contemporary society in

the Age of Technique.

The destruction of humankind in Jung’s last vision means

very simply that soul negates the last sacred and highest western value—the idea of human dignity, of ‘man as such’ as the ultimate goal of civilization.

This value was preserved from destruction (negation) in the vision of 1913, through the rising mountains that protected Switzerland.

Logically, the idea of human dignity (transported to the declaration of human rights) requires the intactness of the person, which includes ‘the necessity to protect the intact physical existence (i.e., life) of each empirical person’ (Giegerich 2008, p. 424).

The imaginal way of representing this final and absolute negation is, thus, the absolute destruction of humankind, without remainders.

This is what arguably is implied in ‘the last fifty years of mankind’.

The modern form of consciousness is defined and structured by the so-called anthropological turn, which means that ‘Man’ (Anthropos) is its radical and ruling idea.

In fact, modern consciousness is created by a logical revolution:

to the notion of ‘Man’ is attributed the logical function of the Absolute, and thus the notion of ‘God’ (or ‘Being’) is substituted or rendered logically obsolete.

Therefore, the total destruction of mankind in Jung’s last vision may be seen as equivalent to the absolute realization of the modern form of consciousness and also of its end.

What is already present in its logical constitution from the very beginning is what will be negated by soul, as its last and absolute act of self-negation possible and thinkable within this form of consciousness.

‘Man’ was the initial and the final absolute remaining to be negated in modern history.

This modernity completely realized on the logical level is what can be designated as the post-modern or, using a newly widespread expression, post-human logical status of consciousness.

This form can be grasped through the perception that our world is not really, truly organized having as its goal

concrete human benefits, but it is the other way around: concrete human beings serve the goals of the great systems of technology and economics, as replaceable parts in the process of those objective systems.

In face of the total logical sublatedness of the human position in this same world, we are again living within the logic of human sacrifice, with the difference that this time the sacrifice

is not performed only on an individual victim, and on a special occasion, but absolutely realized all the time and on all of us.

It is the perfect sacrifice.

This is the soul meaning of ‘the final catastrophe’ seen by Jung on his death-bed, which is quite different from the (possible) positive-factual destruction of the human species, of Homo sapiens.

Correlative of the full accomplishment of the modern logical form of consciousness, the catastrophe implies particularly the end of psychology with soul.

For this psychology soul sings its requiem through Jung’s final vision, as a way of saying of its own opus: Consummatum est. Marco Heleno Barreto, Journal of Analytical Psychology, 2014, 59, 60–77

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Victor White’s Footnote on Good and Evil (2022-03-19 04:24)

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[1]Jung-White Letters

In this footnote, added in 1952 to his lecture, "The Frontiers of Theology and Psychology," which became Chapter V of God and the Unconscious (orig. pub. 1952; Spring ed., 1982, pp. 75£),

White lays out the traditional position of the Catholic Church on the problem of evil.

The paragraph breaks have been added for legibility.

Since Jung’s essay on the Trinity was written the discussion on the nature of good and evil has been elaborated with some warmth by both parties, e.g., by the present writer in Dominican Studies, Vol. II, 1949, p. 399, and at length by Jung in Aion (1951), pp. 69ff.

So far, the discussion appears to have generated more heat than light - an indication that the issues at stake may prove to be of vital importance, and that some strong resistances are yet to be overcome before understanding is to be reached.

Of the position of traditional Catholic thought as formulated by Aquinas, the following may be briefly noted:

(1) There is no formal dogma of the Church on the subject.

(2) But inasmuch as the meaning of basic human words, and those indicative of fundamental human values, is at stake, the matter cannot be lightly dismissed as an academic logomachy.

(3) As Jung himself shows in Aion, the conception of evil as a privation of good is asserted by the Fathers of both East and West.

(4) They do not deny, as might a "Christian Scientist", the reality of evil (on the contrary they vigorously affirm it); their concern is with the further question: In what does that reality consist? Or, What is it that constitutes x to be "evil" and not "good"?

(5) Their answer is that it is always the absence (the privatio, not the negation) of a real good from a real subject - evil has no positive existence of itself - as blindness is real (but consists in the absence of sight from a real man) or darkness is real (but consists in the absence of light).

(6) This absence may indeed result from a presence (as the presence of a cataract causes the absence of sight - and the "better" the cataract the "worse" the sight) but does not consist in it.

(7) This conception is no a priori "metaphysic", but is empirically verifiable by an analysis of meaning whenever the words "good", "evil", or their equivalents are used.

Jung has our keenest support and sympathy in deploring the minimizing of evil which leads to its repression, with its devastating results for the individual psyche and for society; but we are unable to find evidence that the conception of the privatio bani has contributed to this.

On the other hand, we are unable to find any intelligible, let alone desirable, meaning in such fundamental Jungian conceptions as the "assimilation of the shadow" if they are not to be understood as the supplying of some absent good (e.g.,consciousness) to what is essentially valuable and of itself "good". Victor White, Jung-White Letters, Appendix V, Page 246-247

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=22Q6DPO99WLFU&dchild=1&keywords=jung+white+letters&qid=1612881108&s

How dearly I wish that I could discuss this with you - and many other cognate things.
(2022-03-19 04:38)

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[1]Jung-White Letters

Blackfriars, Oxford
1st. April 1946

Dear Professor Jung:

I am most grateful to you for your very kind letter.

It fills me with envious admiration and astonishment to learn that you have written two books since your last letter, and with very much joy to know that you have so much vigour.

I am particularly thrilled to know that one of the books concerns transference, and I look forward enormously to reading it.

I was very much impressed by what you wrote on the subject in the early pages of "Psych. u. Alchemie", and I had been very much hoping that you would develop that particular theme.

It presents, I venture to think, even more of a problem to the clergy than to the physician ("protected" as he usually is by a consulting room, consultation hours, a receptionist - and fees!), and we somehow seem largely to have lost the sense of being able either to "resolve" or "carry" it - with results most deleterious both to ourselves and our "flocks".

Thank you so very much for drawing my attention to the point concerning "instinct" in the Blackfriars article.

I understand perfectly what you say, and only marvel that I could have written in so slipshop [sic] a fashion.

It is rather ironic that I should have written so carelessly on that particular point, for I have not seldom criticised others who would seem to imply that all instinct can be readily "transformed" and even "spiritualized".

My own experience - let alone St. Paul or St. Thomas should have saved me from making that mistake!

But it has been a "felix culpa" to have drawn from you so very lucid an exposition.

"Psychologie u. Alchemie" has been a tremendous experience and has given rise to more reflections than I can even begin to enumerate.

It is quite enormously illuminating; and of course the whole question it raises of the compatibility of the "process of individuation" (whether the method be alchemical or analytical) with the Catholic pattern is a vital one to myself and to my friends.

How dearly I wish that I could discuss this with you - and many other cognate things.

I have been very much wondering whether you would be able to spare me any time if I were able to come to Zurich (or elsewhere) for a few days during the summer vacation (i.e.

between the second week of July and mid-September.)

Now that the ban has been raised on taking English currency to Switzerland, this might be quite practical with the help of friends.

Of course I would not take up any more of your time than you could conveniently spare, and I would attire myself in a disguise which would forestall any unseemly comments from the Totalitarian Left!

But (much as I should like to revisit Switzerland for its own sake), I would rather not undertake the journey if there would be no opportunity of seeing you at all.

As it would take some time to arrange (there seems to be a great demand in England for passages to Switzerland and only limited accommodation), I should be most grateful if you would be so very good as to send me a postcard just to say "Yes" or "No".

If the answer should be Yes, perhaps you would also be so good as to say what dates during that period would suit you best, and perhaps
also indicate where I might apply for fairly inexpensive accommodation in Zurich?

I do very much hope that this suggestion will not appear over presumptuous; but it is impossible for me to say how much I should appreciate the opportunity to talk to you.

But of course I shall quite understand if you feel that you would not be able to spare the time.

The pressure of work forbids that I should write a longer letter now; but if I am not able to see you (which I should much prefer), I should like to send you when time permits one or two of my reflections on some passages in "Psych. u. Alchemie".

Thanking you once again, dear Professor Jung, for all your kindness and most encouraging interest,

I remain,

Yours sincerely, VICTOR WHITE, O.P.

P.S. I wonder if you have seen an extremely interesting article on Square Stones ("Homo lapidi quadrato comparatur")21 in the July 1945 number of the "Harvard Theological Review"?

It is extremely erudite, and seems to me to throw much light on the "Trinitas-Quaternitas"

In a fashion which I had already vaguely suspected. Unfortunately the Review is unobtainable here, but I am trying to get a copy from U.S.A.

The author, a German ex-Lutheran pastor, knows little of psychotherapy, and indeed is positively hostile to it.

He tells me that some analyst analysed his best friend for cancer ... so you can under-

stand how he feels about it!

P.P.S. Thank you, yet again, for the promise of the "Eranos" offprints.

I am ashamed to say I have written nothing for months, but must set to work on a paper on "God" & The Unconscious I have rashly promised! Victor White, Jung-White Letters, Page 30-32

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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Punita Miranda - Body and Soul Relations C.G. Jung and Marion Woodman (2022-03-19 04:48)

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Marion and Ross Woodman at the Michael Gibson Gallery in London, Ontario, October 2008.

[1]Punita Miranda - Body and Soul Relations C.G. Jung and Marion Woodman

Body and Soul Relations: Marion Woodman and C.G. Jung by Punita Miranda; University of Amsterdam

The psychophysical relation was a problem that the Swiss psychiatrist Carl Jung (1875-1961) reflected upon his whole life.

As early as 1904 Jung was already aware that unconscious complexes also had a somatic aspect.

He noticed through his word association test and the devices supplied by experimental psychology – the pulse curve, the respiration curve and the psycho-galvanic reflex phenomenon – that contents that are difficult to handle or are important are somehow associated with physiological reactions that are beyond the control of the will.

Jung's mature thoughts on the interaction between mind and body, the hypothesis of reciprocal action and psychophysical parallelism, found similar relationship-connection with the modern quantum-mechanical conception of nature and is discussed at length in volume 8 of his Collected Works (The Structure and Dynamics of the Psyche), culminating in his conclusive 1952 essay on the phenomenon of Synchronicity: An Acausal Connecting Principle.

Arguing for the metaphysical account of this experience, Jung points out: 'it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing'.

In saying this, he not only laid the foundation for the notion of the complementary realms of psyche and matter as one reality, but also contributed to putting an end, at least psychologically, to Western dualism.

Among modern Jungians the Canadian Marion Woodman (1928-) has been one of the most important analysts to focus on the integration of psyche and soma.

Through her groundbreaking study on the spiritual and psychological core of eating disorders, she was one of the first Jungians to connect addiction with the neglect of the feminine principle in both men and women and its effect on the natural world and the physical body in Western culture.

After a mid-life breakdown and ill health, Marion had to abandon her successful 24-year career as a teacher of English literature and creative drama.

Her search for healing brought her to Europe and in the course of time she become a Jungian analyst.

She trained in the C.G. Jung Institute in Zurich between 1974 and 1979 and had analysis with Marie Louise von Franz (1915-1998), Barbara Hannah (1891-1986) and Dr. E. A. Bennet (1888-1977) in London, England.

Her dissertation on anorexia was published against the advice of her supervisors in 1980, as The Owl Was a Baker's Daughter: Obesity, Anorexia Nervosa, and the Repressed Feminine.

Marion's work stems from her painful experiences fighting anorexia in her 20s, kidney failure while in Zurich, and uterine cancer in 1993.

Furthermore, each of her consecutive books has gone further into exploring the psycho-

logical masculine-feminine and body-soul dynamics.

Marion's analytic journey led her to, for some Jungians, unorthodox territories and before long a dream told her to take the images from her dreams and put them into her body.

She recounts: 'When I arrived [in Zurich], there was nobody doing body work at the time … So many weekends I spent, maybe ten hours Saturday and Sunday, lying on the floor on a woolen blanket with another woolen blanket over me.

I was in a womb, and I worked with the imagery from the dream and allowed the energy of the dream to go into my body.

Over the period of four years a very severe kidney condition was healed.'

Years of conscious, personal analytical work integrating imagery with movement, combined with the study of Jung's psychology brought Marion the profound insight that the body informs the soul as much as the soul informs the body.

For her both image and bodily symptom are symbolic ways of working: paying attention to a headache or a back problem can be as enlightening as confronting a shadowy figure in a dream.

Back as an analyst in Canada, Marion became a specialist in addictive behaviour and decided that the body, too, must somehow be involved in the psychological healing of her clients.

She amplified and integrated her bodywork techniques, using her own physical struggle as the basis for the metaphorical understanding of eating disorders.

She realised that in Western culture there is a failure in the imagination and we confuse soul food with material food - that metaphor is the true food of the soul.

'Metaphor' (from the Latin for 'carrying over' and the Greek 'to transfer') is of significant importance for Jungian psychology through its symbolic capacity for bringing together mind and body.

Marion elaborates: 'I always try to grasp the metaphor at the root of an addiction.

That varies.

With food, it can be mother; with alcohol, spirit; with cocaine, light; with sex, union.

Mother, spirit, light, union – these can be archetypal images of the soul's search for what it needs.

If we fail to understand the soul's yearning, then we concretize and become compulsively driven toward an object that cannot satisfy the soul's longing.'

Thus the image, i.e., the symbolic counterpart of our bodily symptom becomes the con-

necting bridge between psychological mechanisms and instinctive processes.

Marion points out that metaphors affect the person on three levels: mental – on which we interpret meaning, imaginative – where the actual transforming power resides, and the emotional - that connects the feelings embodied in the metaphor.

But how can we recover the energy contained in the image and bring it to infuse the body with healing?

In order to deepen her understanding Marion drew Jung's concept of energy in a diagram:

Psyche and matter interact through the relationship between mind and body and in between the somatic pole (Matter) and the psychic pole (Psyche) there is a liminal space where the apexes touch and do not touch; Jung described it as a zero-point.

This connecting space for Marion is the home of metaphor, the world of soul and the 'subtle body'.

At this psychophysical threshold both symbol and symptoms become 'embodied metaphors', as, for example, the expressions to have a "broken heart," "cold feet," or "guts" represent unconscious motivations translated into picture-language.

Marion places great emphasis on this: 'it's the metaphorical body we're building. It's that place between spirit and matter.'

I would like to illustrate this with a summary of one of Marion's most poignant accounts of how a dream image coupled with bodywork can help to bring powerful archetypal energy into the body.

The full story is contained in her diary Bone, Dying into Life: A Journal of Wisdom, Strength and Healing (2000) where she describes her trajectory from being diagnosed with cancer, the effects of radiation following the operation, to her recovery.

From November 1993 to March 1995 Marion was faced with death as 'an immediate part' of her daily life and her path in coming to terms with her illness had two parallel courses: outer expertise of both medical science and alternative medicine and inner exploration through dreams, imagery and body-work.

The night before her cancer operation Marion had an initiatory dream where she saw, both barefoot, a five-year-old girl and a gypsy-like young woman with flowing hair.

They were on a pier watching a purple ship come to shore.

It was carrying two pearls, which she could not see but knew were there.

Ross Woodman, Marion's husband recounts in an article he wrote about her, that for two years the gypsy figure became the object of her daily meditations in which she directed the gypsy's energy into her body.

And how after radiation she would try to bring the image of the healthy five-year-old from the unconscious to the cells of her body.

Even during the six months that she was confined to a wheelchair, Marion worked on ways of penetrating the mystery of the psyche-soma relationship until the night when she and Ross went to the birthday celebration of a Dutch-Canadian friend, which changed her life completely.

She recounts:

Went to Henrikus's 50th birthday party. Too difficult to walk from car to house.

Living room full of laughing faces, platters laden with fine cheeses, breads, sweets.

And tulips, tulips, tulips only the Dutch can grow.

We talk quietly to everyone.

Don't move from the safety of the couch. Very tired.

At 10:30, we are about to leave.

As we reach the threshold of the front door, to my surprise and

delight a sixtyish Dutchman with a sailor cap strides through the open door playing a tuba.

Then another of the same ilk, and another, and another – twelve, all playing trumpets and trombones, or some other brass … the room rocks with polkas, waltzes, fox-trots. I haven't dared to dance for three years.

Ross and I return to the couch. I can barely endure listening.

"Come on, Ross, I finally say. "Let's dance". "Oh Marion," he says, "you know you can't dance. You could break your back."

I sit out the polka, can't keep my feet still, they remember tapping it out … I feel like Death sitting there with all my past.

Then my hands are clapping like a child's.

The energy builds, becomes so fierce I feel like a puppet with hands and feet tapping … Puppet becomes young woman, vibrant with animal energy.

A voice comes up from my perineum, "Marion you can sit on this couch until you rot, but I am going to dance. I don't care what Ross thinks. I don't care what these Dutch-Canadians think.

I don't care what anybody thinks. I don't care if you break your back. I don't care if you drop down dead. I am going to dance! I am going to live!"

I become concentration.

Then a stranger – a Dutchman who has just arrived – catches my vision, jumps into my circle, and we dance a dance as fierce as I have never danced before.

If my back breaks, if I drop dead, it doesn't matter. I am twenty-four. I am healthy, I am whole.16

In this experience we can see symbols as converters of energy and images as the connectors between body and soul; self-reflection on her cancer became a journey towards transformation.

For over thirty years Marion Woodman and her colleagues, dance and theatre educator Mary Hamilton and vocal coach and mask maker Ann Skinner, have developed and refined what is called BodySoul Rhythms® programmes.17

The work is an intimate and dynamic interaction between psyche and soma where a series of carefully designed exercises bring into play a practical way of integrating unconscious contents into consciousness.

These include: reading preparation of Jung's work, lectures on myth, exploration of dream symbolism, amplification of the images through art work, active imagination, creative expression through movement and bodywork, voice, mask-making and ritual.

The setting varies from three to seven days' retreat.

In the workshops there is the opportunity to concentrate on the symbols that have been given in the dreams.

Marion's unique embodied approach to the psyche, of allowing the image to move and transform as it wishes, involves an openness to what the somatic unconscious is saying, with its tensions, blocks and interruptions in the flow of energy.

This work was originally designed for women's personal and professional development.

Subsequently, corporate leadership workshops have also been created and more recently mask and body workshops open to men and couples who are engaged in their own personal work are available during the summer.18

Marion's exploration of the feminine individuation journey, her respect for the wisdom of the body and her passionate commitment to articulating the embodied soul has had a powerful effect on the lives of many, indeed has been a direct influence and inspiration on my own life and work, and indirectly on more than one of my clients.

Marion is now retired and lives in Toronto, Canada.

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16 Woodman, Bone, pp. 240-241.

17 For more information on BodySoul Rhythms® Programmes, see: www.mwoodmafoundation.org and www.bodysouleurope.org

18 For more information, see: www.suecongram.co.uk and www.authenticmovement-bodysoul.com

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1. https://static1.squarespace.com/static/593965691e5b6c8ab19019cc/t/5950f4812e69cf68c7564fd0/1498477701288/3.+Punita%2C+English_MW_Jung_Bulletin_Final+%281%29.pdf

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Leaving My Fathers House A Journey to Conscious Femininity (2022-03-20 03:57)

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[1]Marion Woodman - Leaving My Fathers House A Journey to Conscious Femininity

LEAVING MY FATHER’S HOUSE: A JOURNEY TO CONSCIOUS FEMININITY. By Marion Woodman with Kate Danson, Mary Hamilton, Rita Greer Allen. Boston: Shambhala, 1992. $15.

The four authors of this book decided not to meet until the manuscript was deposited with the publisher, in order to protect the integrity of each woman’s voice in telling the story of her psychological and spiritual journey.

When they did meet, each recognized in the others a striving to let a feminine voice speak truth despite the strictures of patriarchal culture.

Their separate stories were organized into a whole by Marion Woodman, who had worked with each of them as a Jungian analyst.

She knit the women’s stories into the fairy tale "Allerleirauh," which runs as the uniting thread through the book and allows Woodman to share some of her own journey with the reader.

Although the book rambles some as it looks to establish its connecting links, it does in time make its point with a fierce intensity of feeling that goes right into the reader.

The wisdom of nature, also identified as the spirit residing in matter and the spirit in our bodies, is, we are told, emerging into consciousness, both collectively and in individuals.

This feminine wisdom has both been neglected and wounded by a patriarchy concerned only with power, control and perfection. In contrast, in the thinking presented here, feminine wisdom focuses on what is, on including all the parts, and on connection.

Men and women alike need to bring into consciousness this feminine source in order to live in relation to the creative energy of life.

This may also occasion the discovery of the creative masculine, in contrast to its destructive forms.

That failing, not only individuals, but human society and the planet will suffer and perhaps destruct.

To grow a feminine consciousness strong enough to house life's creative energy is no easy task, as the courage, endurance, and ingenuity of these women amply illustrate.

We need to allow ourselves to drop into an abyss of not knowing, to lose our grip on projects and plans and our inherited frames of reference.

We need to find the missing parts of ourselves and our world, feminine and masculine, that need to be healed to be put together in a new vision of wholeness.

The women's stories unfold in the guts of life and the reader is moved to witness them and take heart from them.

Along the way the book gives useful information for religious and psychological professionals.

The symbolic meanings of clothes, soup, kitchen work, even soot, illustrate how to approach fairy tales.

We learn the labor it costs to withdraw projections onto others and truly respond to ourselves, to pay attention to our bodies' response to dreams, and the fact that denial lies at the core of addiction.

A clear-eyed toughness of description shows what it feels like for a woman to live inside a father-complex.

Negatively she lives in fantasy to the neglect of the real relationship in front of her.

Positively, if she is cherished by her father, she can build relationship to an inner guardian.

To build relationship to her inner masculine energy only strengthens her relationship to the man she loves.

When caught in a father-complex a woman strives to be best, to be in control at the expense of her body’s wisdom.

To get free of the complex, she must reclaim the love of her body, for her body.

Kate, Mary, and Rita act as companions to others seeking their path, encouraging readers on similar journeys who do not have the help of an analyst.

They show us there is no quick way.

Only sustained attention, even devotion, to the work of transformation will work.

Each woman offers images that ring with originality: the leap of faith that "my body will catch me" (p. 103), the "claws of Christ" (p. 193), the vision of everything being composed of "a mass of vibrating cells" (p. 247).

The authors do not set out to forge a new religion this way; rather they bequeath to us their own precious God-images. Ann Belford Ulanov, Journal of Religion and Health, Page 381-383

1. https://smile.amazon.com/Leaving-Fathers-House-Conscious-Femininity/dp/0877738963/ref=sr_1_1?crid=2VBH1Y9CDWVAU&keywords=leaving+my+father%27s+house+by+woodman+

He [Man] is on this planet a unique phenomenon which he cannot compare with anything else. **(2022-03-20 04:54)**

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[1]Undiscovered Self

It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future, must make himself such a quantité négligeable.

The contradiction, the paradoxical evaluation of humanity by man himself, is in truth a matter for wonder, and one can only explain it as springing from an extraordinary uncertainty of judgment – in other words, man is an enigma to himself.

This is understandable, seeing that he lacks the means of comparison necessary for self-knowledge.

He knows how to distinguish himself from the other animals in point of anatomy and physiology, but as a conscious, reflecting being, gifted with speech, he lacks all criteria for self-judgment.

He is on this planet a unique phenomenon which he cannot compare with anything else.

The possibility of comparison and hence of self-knowledge would arise only if he could establish relations with quasi-human mammals
inhabiting other stars.

Until then man must continue to resemble a hermit who knows that in respect of comparative anatomy he has affinities with the anthropoids but, to judge by appearances, is extraordinarily different from his cousins in respect of his psyche.

It is just in this most important characteristic of his species that he cannot know himself and therefore remains a mystery to himself.

The differences of degree within his own species are of little significance compared with the possibilities of self-knowledge which would be occasioned by an encounter with a creature of similar structure but different origin.

Our psyche, which is primarily responsible for all the historical changes wrought by the hand of man on the face of this planet, remains an insoluble puzzle and an incomprehensible wonder, an object of abiding perplexity – a feature it shares with all Nature's secrets.

In regard to the latter we still have hope of making more discoveries and finding answers to the most difficult questions.

But in regard to the psyche and psychology there seems to be a curious hesitancy.

Not only is it the youngest of the empirical sciences, but it has great difficulty in getting anywhere near its proper object. Carl Jung, Undiscovered Self, Page 31-32

1. https://smile.amazon.com/Undiscovered-Self-Dilemma-Individual-Society/dp/0451217322/ref=sr_1_1?crid=Z3JXZG2EIKMT&dchild=1&keywords=jung+undiscovered+self&qid=16

A Review by Sonu Shamdasani - Geoffrey Cocks, Treating mind and body... (2022-03-21 03:10)

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[1]https://www.cambridge.org/core/terms. https://doi.org/10.1017/S0025727300066862, Page 417-419

A Review by Sonu Shamdasani - Geoffrey Cocks, Treating mind and body: essays in the history of science, professions, and society under extreme conditions.

In this volume, Geoffrey Cocks has collected together a series of his essays dealing with psychotherapy, psychoanalysis and medicine in twentieth-century Germany and under the

Third Reich in particular.

He introduces them with an account of his intellectual trajectory and the specific occasions that gave rise to them.

Slightly disconcertingly, Cocks commences his introduction by discussing his enthusiasm for psychobiography and his essays exploring the psychobiography of A A Milne, the creator of Winnie-the-Pooh, which are not reprinted in this volume.

After this, however, Cocks presents the themes of his major 1985 work, Psychotherapy in the Third Reich: the Goering Institute, recently reprinted in a considerably expanded and improved form (New Brunswick, Transaction, 1997).

A number of the essays in this volume can be read as adjuncts and addendas to this book.

According to the legend, the Nazis had banned psychoanalysis as a Jewish science and there was no organized psychotherapy in a situation dominated by racial biology.

In Psychotherapy in the Third Reich, Cocks recovered the history of the German institute for psychological research and psychotherapy, generally known as the Goering Institute after its chief, the psychotherapist Mathias Goering, a cousin of the infamous Hermann Goering.

He dismantled these legends, and indicated how they arose in a postwar era of institutional reconstruction for psychotherapy and psychoanalysis, when practitioners were keen to claim a moral high ground and portray themselves as intrinsically allied to liberal and democratic tendencies and deny any evidence to the contrary.

At the same time, he presented what remains the best documented and most judicious account of C G Jung's relations with German psychotherapy at this time.

What Cocks accomplished was the relocation of the history of psychoanalysis within the institutional development of psychotherapy as a whole, and of the latter in its connections with medicine and psychology and within the wider social and political context of mid-twentieth-century Germany.

Thus the history of psychotherapy and psychoanalysis become critical sites for addressing wider questions concerning how professions develop in relation to varying social and political conditions-critical, in Cocks' view, as by the nature of its subject matter, the psychological enterprise is the most permeable of all disciplines to social and political factors.

Thus the cultural and historical study of psychology, psychoanalysis and psychotherapy may ultimately have more generality than the disciplines themselves.

Finally, in a study of the émigré psychoanalyst Heinz Kohut, Cocks demonstrates that in the essay 'Two analyses of Mr. Z.' that launched Kohut's popular brand of self-sychology, Mr. Z. was a fiction, and the analyses in question were Kohut's of Ruth Eissler, and his own subsequent self-analysis.

In the foreword to this volume Peter Loewenberg argues that this revelation of the sub-

jective source of Kohut’s discoveries gives them a "greater validity and conviction" (p. xii).

For this reviewer, it indicates rather that dissimulation and invented narratives are no less present in contemporary psychoanalysis than at its inception. Sonu Shamdasani, https://www.cambridge.org/core/terms. https://doi.org/10.1017/S0025727300066862, Page 417-419

1. https://www.cambridge.org/core/terms.https://doi.org/10.1017/S0025727300066862,Page417-419

Review by: Thelma Bryant of Woodman, Marion. The Owl Was a Baker’s Daughter: (2022-03-21 03:11)

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[1]Review by: Thelma Bryant of Woodman, Marion. The Owl Was a Baker’s Daughter: Obesity, Anorexia Nervosa, and the Repressed Feminine.

The difficulties and disturbances that women experience with their bodies, especially in relation to food, is explored by Marion Woodman in The Owl Was a Baker’s Daughter.

The title of the book is taken from a line of Ophelia in Shakespeare’s Hamlet: "They say the owl was a baker’s daughter. Lord, we know what we are, but know not what we may be. 11 (Act IV, scene v, lines 41-11-3)

This refers to an old English legend in which a baker’s daughter begrudges giving bread to one who turns out to be the Savior; she reduces the dough her mother had already put in the oven to a very small size, but miraculously it swells to an enormous size and she is changed into an owl.

In another version of the legend the baker’s daughter is angry with her father for feeding a beggar at the back door; the bread she takes back swells enormously and she finds herself transformed into a bird of night.

Woodman sees Ophelia as "a little walking owl," a father’s daughter, who never finds her own voice, her own feelings or thoughts, even her own body.

She cannot make the transition from childhood to adulthood. She is a girl who never develops into a woman.

As she floats downstream in the waters which finally swallow her up, Woodman imagines her as "a princess sleeping in an obese body.

This is a fantasy of Ophelia that I find difficult to share.

The symbolism of the legend, however, speaks eloquently to the experience of the woman with an eating disturbance.

This is the woman estranged not only from her body, but, much more important, estranged from her self. In the legend the baker’s daughter does not recognize the god, the incarnation of the self, in fact denies the god and as a result loses her identity, as both a woman and a human being.

What must be acknowledged are the contents of the unconscious, the irrational, the emotions and feelings.

As Woodman says, "Whatever the reasons, the feminine libido is blocked, the feminine goddess is outraged and sends her ultimatum to the ego through the b11ated body.

Only by establishing communication with that unconscious force can the body ultimately be healed and the feminine spirit released. II (p. 23)

The baker’s daughter may also be considered narcissistic, referring to Kohut’s use of the term.

She does not have time for anyone else or interest in anyone else.

She is cut off from others, hut most of all from herself.

In the myth, Narcissus falls in love with his own reflection in a pool of water, then pines away in one version or actually kills himself in another.

Certainly not eating, as in anorexia nervosa, becomes a form of suicide and compulsive overeating to the point of obesity may be considered another form of suicide, figurative if not literal. There seems to be a serious defect in the structure of the self in both the anorexic and the obese woman.

Eating or not eating becomes defensive or compensatory, serving purposes other than the basic nutritional and social ones.

When eating becomes disassociated from the body and from interpersonal relationships (one usually binges or starves alone), the schism between mind and body is complete and both have lost.

The mind without the body is as meaningless and destructive as the body without the mind.

Life must be lived whole, not in fragments.

Woodman believes we must rediscover the lost goddess, we must reintegrate the lost feminine.

Since the Great Goddess was effectively destroyed a few thousand years ago in the Western world, the process of finding her again is an awesome task and not many of us know where to start.

But perhaps a beginning may be found if each of us can discover, in Woodman's words, the "sacred mystery" within the body and "revere it both as sacred and as a mystery.

Prejudice and discrimination against the obese are rampant, as numerous studies testify. (See especially Allon, Natalie. The Stigma of Overweight in Everyday Life," in Bray, George, ed. 9besity in Perspective. Washington, D. C., U. S. Government Printing Office, DHEW Publication No. (NIH) 75-708, 1973, pp. 83-102.)

For obese adolescent girls, otherwise fully qualified, being admitted to the college of their choice is more problematic than for their nonobese peers; in fact, in one study only a third of the obese girls were accepted into college, whereas almost as many obese boys were accepted proportionally as nonobese boys and girls. (Canning, Helen and Jean Mayer. "Obesity–Its Possible Effect on College Acceptance," New England Journal of Medicine, 275, 19fi6, pp. 1172-1174.

This study reveals quite dramatically society's rather different attitude toward obesity in women and men: to be fat is literally more unacceptable Yet one must first deal with the proscriptions of one's society.

To be fat in a society that idolizes slimness is to be an outcast. Despite the admonition implicit in the adage "appearances are deceiving," appearance has an enormous effect, sometimes a determining effect, on one's destiny.

Especially for a woman.

Weight, most particularly overweight, is not only a stigma, it has become a taboo in our society, especially for women in the middle and upper classes.

"Fatness, not sex, is a taboo in our culture, and fatness has taken on evil and moral overtones, observes Marion Woodman as she explores the psychological problems of obesity in women from a Jungian point of view.

But the psychological consequences of this particular physical condition have to be seen in the context of the society in which a person lives.

In American society obesity is much more prevalent among women of lower socioeconomic status.

According to one study obesity was found to be six times more common among women of low status than among women of high status. (Goldblatt, P. B., M. E. Moore, and A. J. Stunkard. "Social Factors in Obesity," Journal of American Medical Association, 192, 1965, p. 1039.)

Anorexia nervosa, in contrast, is found more typically among those from upper class and I 'super-rich" backgrounds, although the problem seems to be rapidly encroaching on the middle class. '(Bruch, Hilde. Eating Disorders: Obesity, Anorexia Nervosa, and the Person Within. New York, Basic Books, 1973, p. 13.)

These findings present a grim paradox: in affluent societies obesity is more associated with the lower socioeconomic strata and anorexia nervosa with the upper classes, while in underdeveloped countries obesity is found mainly among a privileged minority and starvation among the poor.

That in our society obesity is more associated with the lower socioeconomic levels and becomes less visible as one rises along the class ladder would seem to indicate, among other factors, much greater disapproval among the middle and upper classes.

This disapproval has devastating consequences in many areas, not the least of which is the psychological.

Numerous studies indicate the dangers of overweight, the association of obesity with serious medical problems such as diabetes, hypertension, and cardiovascular disease.

Yet there is evidence that losing and then regaining substantial amounts of weight over and over again is more of a threat to one's health than maintaining an overweight condition consistently over a lifetime.

There is disillusioning evidence that weight lost seldom stays lost; it is usually regained sooner or later (usually sooner).

In other societies and time periods, what we call fat has been considered normal, healthy, and desirable.

One is reminded of the paintings of Rubens and Renoir. Margaret Mackenzie, an anthropologist, has made a comparative for women than for men.

Thus a woman's education, career, even (or especially) marital possibilities are all more crucially related to her appearance than is the case for a man.

In a recent study indicating severe job discrimination for fat people, the researcher noted: "We treat people who are fat as handicapped people, but we don't give them the sympathy that we give to other handicapped people. In other words, they're completely rejected and blamed for

their handicap." (Stimson, Ardyth and Jack Kamerman, reported in the San Francisco Chronicle, June 27, 1981.)

In another recently completed study of forty women, none of whom were overweight medically, thirty-nine considered themselves to be fat nevertheless, and some of them felt this caused problems in their relationships. (Stimson and Kamerman)

Clearly being of normal weight may not be sufficient: a woman needs to be thin.

When the prevailing fashion image for woman is an adolescent girl with the shape of a boy, the pressure to look slim (and young) is very real. In a study of sisters, Elizabeth Fishel discovered that the worst jealousy sisters had of each other was that "'She's thinner than me.

What society teaches all women, sisters internalize in the family circle.

Their bodies become the focal point, both real and metaphorical: To be acceptable, says each woman, each sister, I must be thin, thinner than her, another woman, another sister ... " (Sisters. New York, William Morrow, 1979, p. 220).

There is a genuine threat.

Among women who have moved down ln social status, there is a much higher incidence of obesity than among those who have moved upward or even those who have remained in the class to which they were born. (Goldblatt, et al, p. 1040)

So obesity may be predictive of downward mobility whereas thinness may be predictive of upward mobility.

Significantly, men tend to move from the "obese to the "normal group with increasing status, whereas women move from the "obese" to the "thin" category as they move from lower to higher socioeconomic levels. (Goldblatt et al, p. 1042)

Clearly thin has much higher value for a woman than for a man who is upwardly mobile. And this despite the biological fact that becoming thin is more difficult for a woman than for a man since women normally have more fat cells than men, while men have more lean body mass, more muscle and bone, than women.

Other evidence suggests that males do not want to look thin; instead they prefer to look strong, muscular, powerful. (Dwyer, J. T., et al, "Adolescent Attitudes Toward Weight and Appearance," Journal of Nutrition Education, I, 1969, p. 19.)

Thus extra weight does not have the stigma for men that it has for women.

Being thin, in fact, may be interpreted as being weak in the male population. .

Woodman uses the classifications "primary" or "endogenous" and "secondary" or "exogenous" to categorize the obese.

The primary or endogenous group develops obesity from within, in other words is pro-

grammed to be fat due to hypercellularity, an increased number of fat cells.

This Becoming conscious of the shadow in oneself and accepting those rejected, despised elements is the beginning of the individuation process.

It is also the beginning of true acceptance of others and compassion for their imperfections.

If the shadow in oneself is not acknowledged and accepted, scapegoating inevitably occurs.

What is denied in oneself is projected, often with great enthusiasm, onto others, who due to race, religion, nationality, sex, socioeconomic status, or even weight seem to exhibit a significant difference from oneself.

Or perhaps the shadow is projected onto a part of oneself.

In discussing the obese woman, Woodman concludes: If She does not experience herself and her body as one.

Body takes on the projection of the shadow and is experienced as evil.

Sexuality therefore becomes evil. (p. 41)

When this occurs the mind body dichotomy is experienced with all its destructive force as the self is identified with the mind and the shadow with the body.

For the anorexic who must totally control and deny her body, even to the point of annihilation, the body is also experienced as shadow and the self projected onto the mind or will (i.e. the ego).

In the advanced stages, sexuality is rejected as the menses stop, breast development is curtailed, desire is extinguished.

Woodman noticed that in the dreams of obese women the shadow frequently appeared as an anorexic girl, while for the anorexic the shadow emerged as obese study of body weight in American and Samoan societies. (Fear of Fat: The Politics of Body Size, to be published by Columbia University Press in 1982.)

The information she has collected has important implications. Adult Samoans tend to be fifty percent heavier, or more, than their American counterparts, yet do not suffer from hypertension and heart disease (although there is some diabetes).

Gaining weight in adulthood is expected and considered normal in Samoa.

Losing weight is viewed with concern since it may ·mean illness.

As Mackenzie emphasizes, The essence of fatness may lie in the meanings that people give it.

In our society the extreme distaste and rejection of a certain group solely on the basis of their weight would suggest psychological attitudes in the collective open to examination.

The obese seem to be easily available targets for the collective shadow.

Fat people are considered to be lacking in will power, self-control, responsibility, competence.

Instead they are considered to be self-indulgent, slothful, gluttonous, lacking in moral character.

(I am indebted to Margaret MacKenzie's manuscript for crystallizing my thinking on the moral issues and shadow problems involved in the fear of fat. ")

And their problem, according to the prevailing societal attitudes entirely of their own making; if only they would diet rigorously and exercise vigorously, the problem, and the fat, would dissolve.

There is rarely acknowledgement of the part played by heredity or even environment.

The problem is entirely the individual's, therefore entirely psychological.

The individual must change her body shape (through assertion of her will, i.e., her ego) to conform to what is acceptable in this society or else suffer the consequences of discrimination in the areas of education and employment, as well as problems in developing relationships with both women and men.

This occurs during the two great growth spurts, the first during the first few years of life leads to childhood obesity, the second at puberty leads to enormous distress at adolescence and later.

Extra cells once present can never be eliminated, only decreased in size.

So even if weight is lost, it is easily regained since the extra cells are always ready and eager to be refilled.

For those with a normal number of fat cells and no other physiological or psychological problems, dieting and exercising may be an effective means of weight control.

Here we meet the secondary or exogenous group who develop obesity for reasons primarily external in origin.

Endogenous and exogenous, however, are two extremes: from my observation, experience, and study there are many stages in between these two extremes.

In fact, I think it is rare to have a clear-cut demonstration of endogenous or exogenous factors; instead there is almost always some interaction between inner and outer, constitutional and environmental influences.

A predisposition must have a climate in which to develop.

Overweight parents tend to have overweight children, thin parents tend to have thin children.

Family eating habits, as well as heredity, have an enormous influence on body weight.

Instead of a simple linear causal model, then, we need to adopt a cyclic systems model which views obesity (and anorexia nervosa) in terms of the interrelation of physiological, psychological, and environmental experiences. (See Bruch, p. 6.)

In a chart on pages 50-51 of The Owl Was a Baker's Daughter, Woodman presents what she feels are the differences between the endogenous and exogenous groups in terms of stress.

What is clear here is that she is distinguishing between obesity that develops very early in childhood and obesity that develops much later in adulthood.

Her assumption that those with adult-onset obesity have, almost by definition, had a happy childhood and adolescence is open to serious question, I think.

Although weight problems are important, they are not the only reason for disturbance in childhood.

Parents of obese children are seen to be fundamentally rejecting.

However, what has been frequently observed as parents' overprotection may not serve a totally ignoble purpose since in fact obese children and adolescents are exposed to painful peer rejection, as well as rejection by other adults, such as relations, neighbors. sometimes even teachers and doctors.

What seems obvious is that those who suffer obesity from an early age (what Hilde Bruch calls developmental obesity) have a much more difficult time both physically and psychologically than those who develop obesity later in life (what Bruch calls reactive obesity).

When the weight is gained as an adult, the person's body image is not as brutally distorted and disturbing as when he or she has suffered the problem from childhood.

There are a tremendous number of studies now indicating the complicated interactions of biological, chemical, metabolic, endocrinological, and enzymological factors in the development of obesity.

The human body is an incredibly complex organism which strives, as does the psyche, for homeostasis.

We seem to have an inner regulator, a set point, like an inner thermostat, which regulates our weight; to radically alter this inner set point is extremely difficult.

Woodman quotes a study indicating the difficulty of normal weight individuals (but male)

to gain substantial amounts of weight through deliberate overeating.

Volunteers from a state prison were recruited who could remain inactive and thus gain more weight.

When the study was completed, the subjects were able to lose the excess weight quite naturally and easily returned to their former weight.

In another study, subjects (also male) were fed about half their usual calories.

Although they lost weight at first, eventually the weight stabilized.

Basal metabolic rates decreased substantially.

The body seems to adapt to excess calories or insufficient calories, just as the body adapts to excessive heat or cold.

When the experiment was concluded, the subjects began to eat normally again and re-gained all the weight they had lost.

(Stunkard, Albert J. Introduction and Overview, in Obesity, Stunkard, ed. Philadelphia, W. B. Saunders, 1980, p. 9. See also Richard Keesey, "A Set-Point Analysis of the Regulation of Body Weight.")

The ability to store fat undoubtedly had survival value in the past when, the food supply was unpredictable, when an abundant supply was frequently followed by a long period of scarcity.

Now what seems to have been a survival gene for past generations has become a liabil-ity in our present affluent society.

What must be remembered, however, is, as one researcher quoted’ by Woodman states: The most impressive single fact about the experimental obesities is their variety, i.e., the fact that animals get fat for quite different reasons. (p.59)

Therefore, there is not one solution for everyone, but rather many possible approaches for many different causes.

Diagnosis of the particular type of obesity is a critical issue.

And, as Woodman points out, people suffering from hypercellularity may have to accept an overweight condition as inevitable for them.

Still, when she recommends the views of an English psychiatrist who endorses a diet low in carbohydrates but high in protein and fat, similar to the "Dr.’ Atkins Diet" popular in this country, I must protest, since a high fat diet has been exposed as potentially dangerous, leading frequently to elevated cholesterol levels, atherosclerosis, and cardiovascular disease.

Besides other studies indicate the importance, the necessity, of carbohydrates in the diet.

Eliminating carbohydrates completely may create an enormous craving for them, leading inevitably to a binge.

To study the psychological dynamics involved in obesity, Woodman conducted Jung's Association Experiment with forty women, twenty obese and twenty controls of normal weight.

Significantly, all the subjects were from middle class backgrounds with one quarter of each group involved in analysis.

Race was not reported, and for this very reason one may assume that all the women were Caucasian.

From the reactions of these women, Woodman assembled data and constructed two tables comparing their responses.

Additional, questions were asked of the normal weight women in order to contrast their relation to food with the obese women for whom food emerged, understandably, as a dominant force in their lives.

Woodman concluded from the data that all of the obese women suffered from a punitive negative animus which she felt contaminated their entire personalities.

This is the voice that thunders: 'Thou shalt not. Thou shalt not. Thou shalt not. W

while the inner child starves, the negative animus is continually fed but, of course, is never satisfied, never satiated.

Eating in response to depression, repressed anger, and anxiety; eating as a replacement for sexuality; eating for control; eating when out of control; eating in rebellion– food becomes, as Woodman suggests, lithe scapegoat for every emotion and forms the nucleus around which the personality revolves.

Most of the obese women had negative mother complexes whereas most of the normal

What is essential is that the child be considered an active participant in the process, not just a p:assive recipient or receptacle, so that as the mother differentiates the child's needs, the child learns to differentiate his or her own needs.

Unfortunately even the most conscientious and attuned mothers are not always able to clearly distinguish their child's needs and desires, so mistakes are undoubtedly inevitable.

Mothers after all are human too.

What strikes me as impressive is that one-fifth of the obese women (four out of twenty) evidenced a positive mother complex despite their obesity.

All mother-daughter relationships then are not necessarily doomed to disaster despite

severe weight problems.

Of course, it would be helpful to know the etiology of the weight problems of those with a positive mother Hilde Bruch has noted that what is most important in the way a mother feeds her child is the ability to respond differentially to the child's signals, distinguishing the needs and desires of the child rather than superimposing an artificial schedule inappropriate and unresponsive to the child or else feeding the child at every cry simply to keep it quiet, a practice which ultimately ends in overfeeding.

When a mother offers food in response to signals indicating nutritional need, the infant will gradually develop the engram of "hunger" as a sensation distinct from other tensions or needs.

If, on the other hand, a mother's reaction is continuously inappropriate, be it neglectful, oversolicitous, inhibiting, or indiscriminately permissive, the outcome for the child will be a perplexing confusion.

When he is older he will not be able to distinguish between being hungry or sated, or between nutritional need and some other discomfort or tension. (Bruch, p. 68)

Overweight women had positive mother complexes.

Most of the obese women felt their mother's animus had dominated the home, yet over half the normal weight women felt the same way.

According to Woodman the growing part of the obese woman's personality was somehow more constricted by the mother's animus, by her mother's fear of the instinctive, unconscious inner woman.

That the mother, including her animus, dominates these homes is not surprising given the separation of roles between men and women in Western society, and the fact that traditionally the home has been considered the mother's domain.

That she socializes her daughter (i.e., brings her up to adapt to the social mores and to adopt roles considered appropriate) is of course the mother's function in all societies.

That she herself is a victim is all too often overlooked.

She, too, after all, was once a daughter and thus initiated by her mother into the role expectations of the society.

If the daughter rebels or resists, and eating disturbances may be considered a form of rebellion or resistance, this is naturally threatening to a mother who has built her life on conforming to the collective value system.

Also she knows the heavy penalty the daughter will have to pay for this nonconformity.

Deep conflict between mother and daughter seems inevitable under such circumstances as complex as contrasted with those with a negative mother complex.

Undoubtedly there are significant differences.

That the mother should be associated with eating disturbances is quite natural when one considers that in the beginning mother and food and self are one.

Food is not only nourishment, but also an expression of the mother's love, or in some cases perhaps resentment, indifference, or anger.

Since initially food is fused with love and the primal relationship, the development of the sense of self is interwoven with the earliest feeding experiences.

At first food is equated with life, with growth; the child develops a sense of self in relation to his or her own body.

We know our body first in relation to our mother's body, living within her body before birth, deriving nourishment from her and her body after birth.

So body and feminine and mother are inextricably connected, for males as well as for females.

For the obese woman in Woodman's study the relation to the father was ambiguous, ambivalent, usually positive, frequently idealized, yet lacking in real sustenance or substance.

For the father was a puer, a dreamer, idealistic, connected to be creative, but not a fully mature man.

For such a father the daughter is needed to fulfill a double role: first as a puella who can share his dreams, inspire his dreams, and join him in the search for spiritual meaning; then as a mother figure who can be nourishing and protective of him (here we can perceive psychic incest).

The archetype which constellates the puer at one end constellates the senex at the other.

The senex is the old man who may be wise but more often is encapsulated in the rigidity of order and structure, lithe archetypal principle of coldness, hardness, and exile from life." (Hillman, James. "Senex and Puer: An Aspect of the Historical and Psychological Present, II Eranos Jahrbuch, XXXVIII, 1969, p. 321)

The senex is cut off from his inner child without which there is no vitality or joy; the puer is cut off from inner development which could lead to growth and maturity.

Both are estranged from the feminine.

In the man predominantly puer in orientation there lurks a senex waiting for ascendance.

In my own experience I have more often noticed the senex father as the predominant pattern with the puer in the unconscious.

This is the father totally identified with the patriarchal structure, resistant to anything

new, different, creative.

Daughters unwilling to conform to traditional patterns may resort to eating disturbances as an escape from conformity.

In the attempt to fulfill her father’s needs while at the same time responding to her mother’s needs, the daughter is caught in a conflict, an unresolvable conflict, and becomes a pawn in the marital battlefield, a double-bind situation.

In the cases Woodman discusses in her book, the father is usually alcoholic and leaves the family due to insurmountable conflicts with the mother (he either leaves literally or stays physically but is estranged emotionally).

Hilde Bruch discusses the development of obesity and anorexia nervosa in relation to the family dynamics that also spawn schizophrenia.

In the family of the obese child there is usually severe marital discord which seems to be more camouflaged in the family of the anorexic where appearances are of the utmost importance.

Bruch remarks on the "open fighting and mutual contempt" observed in parents of obese children. (p. 68)

The mother is usually domineering and overinvolved with the child; the father plays a subordinate role, appearing rather weak and unaggressive.

The parents of anorexics, on the other hand, try to present a picture of harmonious family life, but deep conflict emerges subtly despite denial and evasion.

What is noticeable about both obese and anorexic young women is the lack of a sense of their own identity, their own self worth, a lack of awareness that they are living their own life.

For both the body image is cruelly distorted; for both there is a problem in interpretation of inner and outer stimuli, especially the sensation of hunger.

The anorexic is usually conforming, a high achiever in a family where conformity and achievement are essential.

Slimness is accorded the highest value.

The anorexic in her pursuit of slenderness is actually conforming to the family (and societal) value system; ironically and disastrously, she does not stop, but over conforms and tries to eliminate all weight from her body.

As Woodman recognizes, obesity and anorexia nervosa are counter-poles of one neurosis.

The feminine has been devalued and distorted for centuries.

For those suffering eating disturbances, the feminine, as experienced through the body, is a quantity to be feared and rejected.

How obese and anorexic women share these problems is shown in Table 4 of Woodman’s book.

For instance, in the home there is both a "clinging dependency and "rigid control; the daughter is not loved for herself and her own individuality.

Emotions are repressed; the child is overly compliant and "too desirous to fulfill parents unlived lives.

There is a "basic disturbance in self-awareness and body awareness," also the inability to recognize hunger as well as other bodily sensations.

Typically the eating disturbance begins at puberty when the menstrual cycle commences.

The girl attempts to gain control over her life through eating or through refusing to eat.

Yet her ego is probably weak; there may be the danger of a psychotic break.

Food seems to serve as a defense against depression, however, and the suicide rate is significantly lower for the obese.

There is an impressive difference in how the obese and anorexic girls feel about themselves since the anorexic feels accepted by the culture as she is thin whereas the obese girl feels unaccepted and unacceptable by the culture.

Although the anorexic becomes rebellious and stubborn in her teens the obese girl tends to remain outwardly compliant.

The obese girl feels the terror of deprivation as much or more than the terror of being fat whereas the anorexic is in terror only of being fat; she denies, in fact, any experience of deprivation or hunger.

The anorexic becomes elated with her ability to lose weight and feels confirmed in her course of action.

The obese girl feels a constant failure as she is unable to lose weight and suffers continual rejection from others.

Thus the ego of the anorexic is reinforced whereas the ego of the obese girl is constantly battered.

Woodman perceives the anorexic as being preoccupied with Light, the obese preoccupied with Darkness.

The anorexic in becoming lighter and lighter is striving to become pure spirit, the ultimate Light; the obese girl in her heaviness is drawn deeper and deeper toward the earth and darkness.

Both are drawn to death, yet different aspects of death, for one the pure spirit of eternity, for the other the heaviness of weight and matter, which consumes spirit, leaving death in life.

In the syndrome of rigid dieting on the one hand and indiscriminate binging on the other, which is a common pattern for the obese as well as for those anorexics who cyclically starve themselves, periodically binge, then vomit the food up, we may see a pattern symbolized by the Greek gods Apollo and Dionysus.

In the Dionysian rites an animal was torn apart and its raw flesh eaten as a sacrament.

Some commentators even say a child was originally sacrificed.

Cooking an animal, a young goat, a kid, in milk is also described.

As god of the vine and wine, Dionysus was of course the god of intoxication, and his followers, who were women for the most part rather than men, expressed themselves in dance, abandoning themselves in ecstasy.

That at this time women could totally let themselves go, experiencing union and communion with the god, is of crucial significance.

As Woodman suggests, perhaps the binge is a way to become unconsciously connected with the god, not the Apollonian god of reason, logic, and consciousness, but the Dionysian god of the irrational and the unconscious.

In her struggle to diet, in the denial and control necessary to diet, the woman, whether overweight or anorexic, is in contact with the god of light, the god of consciousness, Apollo.

In the experience of losing control over food, finding herself eating anything and everything, she experiences release and connection with the god of intoxication, Dionysus.

The effects of food may also lead to an altered state of consciousness, namely relaxation, drowsiness, and sleep, as does alcohol.

The conflict between the opposites symbolized by Apollo and Dionysus must be resolved, must be integrated: light and dark, conscious and unconscious, rational and irrational.

Spirit and matter must be united: spirit needs to be experienced through matter, matter needs to be realized through spirit.

Neither is sufficient unto itself; each needs the other for completion.

Today’s woman urgently needs to rediscover that lost goddess who reigned for thousands of years in many parts of the world.

She was called Inanna, Ishtar, Astarte, Ashtoreth, Artemis, Aphrodite, Athene, Demeter, Persephone ... there were other names as well.

She had many faces. She may be called the goddess with a thousand faces.

She personified the meaning and wisdom of the feminine.

The snake, who can regenerate, symbolizing rebirth, was associated with the goddess as were prophecy and revelation.

Creation and love were her providence.

What is required is not just rediscovery and reintegration of the lost or repressed feminine, but transformation to a deeper more authentic level of experiencing life and this is necessary for men as well as for women. Thelma Bryant, Review of Woodman, Marion. The Owl Was a Baker's Daughter: Obesity, Anorexia Nervosa, and the Repressed Feminine, http://www.jstor.org/stable/10.1525/jung.1.1981.3.1.27

1. http://www.jstor.org/stable/10.1525/jung.1.1981.3.1.27

Condemnation does not liberate, it oppresses. **(2022-03-21 05:21)**

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Agostino Arrivabene
The acceptance of oneself is the essence of the whole moral problem and the epitome of a whole outlook on life...
Carl Jung
Modern man in search of a soul

[1]Modern Man in Search of a Soul

It might be supposed that it is easy for the doctor to show understanding in this respect.

But people forget that even doctors have moral scruples, and that certain patients' confessions are hard even for a doctor to swallow.

Yet the patient does not feel himself accepted unless the very worst in him is accepted too.

No one can bring this about by mere words; it comes only through the doctor's sincerity and through his attitude towards himself and his own evil side.

If the doctor wants to offer guidance to another, or even to accompany him a step of the way, he must be in touch with this other person's psychic life.

He is never in touch when he passes judgement.

Whether he puts his judgements into words, or keeps them to himself, makes not the slightest difference.

To take the opposite position, and to agree with the patient offhand, is also of no use, but estranges him as much as condemnation.

We can get in touch with another person only by an attitude of unprejudiced objectivity.

This may sound like a scientific precept, and may be confused with a purely intellectual and detached attitude of mind.

But what I mean to convey is something quite different.

It is a human quality a kind of deep respect for facts and events and for the person who suffers from them-a respect for the secret of such a human life.

The truly religious person has this attitude.

He knows that God has brought all sorts of strange and inconceivable things to pass, and seeks in the most curious ways to enter a man's heart.

He therefore senses in everything the unseen presence of the divine will.

This is what I mean by "unprejudiced objectivity."

It is a moral achievement on the part of the doctor, who ought not to let himself be repelled by illness and corruption.

We cannot change anything unless we accept it.

Condemnation does not liberate, it oppresses.

I am the oppressor of the person I condemn, not his friend and fellow-sufferer.

I do not in the least mean to say that we must never pass judgement in the cases of persons whom we desire to help and improve.

But if the doctor wishes to help a human being he must be able to accept him as he is.

And he can do this in reality only when he has already seen and accepted himself as he is.

Perhaps this sounds very simple, but simple things are always the most difficult.

In actual life it requires the greatest discipline to be simple, and the acceptance of one-self is the essence of the moral problem and the
epitome of a whole outlook upon life.

That I feed the hungry, that I forgive an insult, that I love my enemy in the name of Christ-all these are undoubtedly great virtues.

What I do unto the least of my brethren, that I do unto Christ.

But what if I should discover that the least amongst them all, the poorest of all the beggars, the most impudent of all the offenders, the very enemy him-that these are within me, and that I myself stand in need of the alms of my own kindness-that I myself am the enemy who must be loved-what then?

As a rule, the Christian's attitude is then reversed; there is no longer any question of love or long suffering; we say to the brother within us "Raca," and condemn and rage against ourselves.

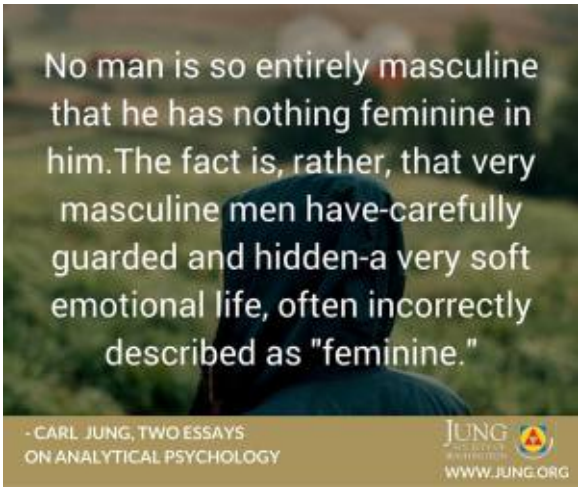
We hide it from the world; we refuse to admit ever having met this least among the lowly in ourselves.

Had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, Modern Man in Search of a Soul, Page 234-235

1. https://smile.amazon.com/Modern-Search-Soul-Carl-Jung/dp/0156612062/ref=sr_1_1?crid=3IOYWUBWEJQVJ&dchild=1&keywords=jung+modern+man+in+search+of+a+soul&qid=1610

No man is so entirely masculine that he has nothing feminine in him. **(2022-03-22 03:57)**

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No man is so entirely masculine that he has nothing feminine in him.The fact is, rather, that very masculine men have-carefully guarded and hidden-a very soft emotional life, often incorrectly described as "feminine."
- CARL JUNG, TWO ESSAYS ON ANALYTICAL PSYCHOLOGY
JUNG
WWW.JUNG.ORG

[1]Two Essays on Analytical Psychology

Here, without a doubt, is one of the main sources for the feminine quality of the soul. But it does not seem to be the only source.

No man is so entirely masculine that he has nothing feminine in him.

The fact is, rather, that very masculine men have — carefully guarded and hidden—a very soft emotional life, often incorrectly described as ’ ’feminine."

A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish."

The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious.

No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul.

Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness.

This would explain some highly remarkable conjunctions. Carl Jung, CW 7, Para 297

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?crid=361V084LHCG89&dchild=1&keywords=jung+collected+works+vol+7&qid=160898

What happened not so long ago to a civilized European nation? **(2022-03-22 04:07)**

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[1]Civilization in Transition CW 10

What, then, has the West, with its political and denominational schisms, to offer to modern man in his need?

Nothing, unfortunately, except a variety of paths all leading to one goal which is practically indistinguishable from the Marxist ideal.

It requires no special effort of understanding to see where the Communist ideology gets the certainty of its belief that time is on its side, and that the world is ripe for conversion.

The facts speak a language that is all too plain in this respect.

It will not help us in the West to shut our eyes to this and not recognize our fatal vulnerability.

Anyone who has once learned to submit absolutely to a collective belief and to renounce his eternal right to freedom and the equally eternal duty of individual responsibility will persist in this attitude, and will be able to march with the same credulity and the same lack of criticism in the reverse direction, if another and manifestly “better” belief is foisted upon his alleged

idealism.

What happened not so long ago to a civilized European nation?

We accuse the Germans of having forgotten it all again already, but the truth is that we don’t know for certain whether something similar might not happen elsewhere.

It would not be surprising if it did and if another civilized nation succumbed to the infection of a uniform and one-sided idea.

We permit ourselves the question: which countries have the biggest Communist parties?

America, which—O quae mutatio rerum!—forms the real political backbone of Western Europe, seems to be immune because of the outspoken Counter-position she has adopted, but in point of fact she is perhaps even more vulnerable than Europe, since her educational system is the most influenced by the

scientific Weltanschauung with its statistical truths, and her mixed population finds it difficult to strike roots in a soil that is practically without history.

The historical and humanistic type of education so sorely needed in such circumstances leads, on the contrary, a Cinderella existence.

Though Europe possesses this latter requirement, she uses it to her own undoing in the form of nationalistic egoisms and paralysing scepticism.

Common to both is the materialistic and collectivist goal, and both lack the very thing that expresses and grips the whole man, namely, an idea which puts the individual human being in the centre as the measure of all things. Carl Jung, CW 10, Para 523

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?dchild=1&keywords=jung+vol+10&qid=1618758064&sr=8-1

Ann Casement on "Nazism and Anti-Semitism" (2022-03-22 04:41)

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[1]Ann Casement - C.G. Jung

As with the previous chapters, only some of the material that exists will be used to demonstrate the kind of criticisms that Jung, along with every seminal thinker, has been on the receiving end of since he first started to develop his own ideas. Some have already been touched on above, for instance, the statements declaring that he was overstepping the boundary of psychology into the territory of theology.

There is a much greater exploration of this in the section on Martin Buber in this chapter, which will start with an exposition of the controversial issue of Jung's alleged pro-Nazi and anti-Semitic views.

Nazism and Anti-Semitism-

In exploring the accusations against Jung in this area, it is necessary first to set the background to how psychotherapy and psychoanalysis came into being in Germany and, for this purpose, I have consulted the writings of the American student of German history and psychoanalysis, Geoffrey Cocks.

He has steeped himself in the study of what happened in the dynamic field of medical psychology in Germany both before and after the advent of Hitler.

Briefly, psychoanalysis began to have an impact in Germany early in the century and its concepts challenged those of the psychiatric establishment which were grounded in mechanistic empiricism and heredity.

Freud' s achievement was to combine the preoccupation with the hidden forces in the psyche of the Romantics with that of nineteenth-century materialism.

The German Psychoanalytic Society was founded in 1910. However, Freud's concern

that it would remain labelled as the 'Jewish science' (see Chapter 1) was above all true in Germany under the Nazis when it was completely banned.

On the other hand, the history of psychotherapy in Germany took a different course.

Due to the economic and political chaos resulting from the First World War and the fact that it was criticized by the medical establishment for being non-scientific, psychotherapy was not accepted until the late 1920s.

The annual meeting of psychiatrists and neurologists in 1925 led to the first General Medical Congress for Psychotherapy in Baden-Baden followed in 1928 by the founding of the International General Medical Society for Psychotherapy.

In 1930 a journal called the Zentralblatt came into being which covered matters to do with psychotherapy along with psychological medicine and hygiene.

'The primary purpose of the society and its annual congresses from 1926 to 1931 was to minimize the dissension among the various theories of psychotherapy . . .and to encourage research in the young field' (Cocks, 1997: 24).

In 1934 Jung became the President of the International General Medical Society for Psychotherapy, which was composed of rival factions such as the Adlerians, including Alfred Adler; Jungians, including Jung; Stekelians, including Stekel; and Freudians, including Karen Horney and Wilhelm Reich but not Freud; and a large number of eclectic psychotherapists.

Jung, for his part, hoped that in making it internationally known, psychotherapy would be protected from extinction in Germany and he stated that he was planning an institute in Zurich based 'after our Berlin model' (Cocks, 1997: 133).

Jung's stated intention in being associated with the Society was to act in the interest of its Jewish members. '. . . The Germans' use of Jung was also in his interest in promoting analytical psychology, particularly at the expense of its arch rival, Freudian psychoanalysis' (Cocks, 1997: 135).

Cocks has no doubt that there was a genuine anxiety on Jung's part for the Jewish members of the society.

The membership of the Society as a whole comprised a largely

Protestant and conservative constituency and it was this number who easily transformed themselves into supporters of the Nazi party after 1933 when Hitler became Chancellor of Germany.

The medical profession in Germany held largely anti-Semitic views based on Social Darwinist theories of the survival of the fittest and eugenics.

After 1918 at a time of economic hardship there was particular envy with regard to the successful Jewish physicians practising in Berlin and other large cities

Jacob Burckhardt, the well-known historian, expressed concern about the decline of civi-

lization and attributed this to venal Jews.

Jung never voiced such thoughts directly but was also concerned about the decline of spiritual values and hoped that the fascist movements of the 1920s and 1930s might provide an antidote.

The advent of Hitler as the Chancellor was followed by increasing persecution of the Jews, for instance, the expulsion of the predominantly Jewish psychoanalytic movement from that country.

Those members of the psychoanalytic movement who did not

manage to escape were tortured and murdered in Nazi concentration camps.

What replaced it was a psychotherapy in service of the state

which ’for the Nazis . . . existed as an extension of what they

regarded as nature, ensuring the well-being of its inhabitants for the purpose of cultivating their potential for its use . . . Health policy . . .was not so much a matter of care of the sick but of care of the healthy’ (Cocks, 1997: 92).

For this reason, the psychotherapist’s role in the Nazi regime was to be an active agent on behalf of the community in leading patients to live healthy and productive lives.

According to Cocks, the founders of German psychotherapy were keen to have Jung associated with it in order to provide the prestige associated with his reputation.

For Jung’s part, Cocks has no doubt that the former was motivated by genuine anxieties about the survival of psychotherapy in Germany under the Nazis but he also claims that Jung and the other German psychotherapists were enthusiastic about National Socialism.

As was shown in the preceding chapters, the kind of psychology that J u n g was developing was strongly influenced by mythological motifs linked to a teleological orientation.

The philosophy underlying this approach appeared to be in line with Nazi ideology.

’More than one Nazi racial theoretician saw Jung’s work as indispensable in providing rich material for the history and culture of a race’ (Cocks, 1997: 137).

In a broadcast in 1933 in an interview over Radio Berlin, Jung

said ’every movement culminates organically in a leader’ (Cocks, 1997: 139).

He declared that there was a different European soul to

the German one which was ’youthful’ and that Europe could not understand Germany because it did not share the same heritage and psychological experiences.

Jung even went on to approve Hitler’s assertion that the individual must go his own way

without taking issue with the totalitarian attitudes of the Nazi regime.

Jung's actions between 1933 and 1940 have caused a great deal

of controversy and Cocks's research reveals a complicated situation with regard to Jung during these years.

Enthusiasm for Jung in Germany did not mean that analytical psychology had carte blanche there.

For instance, in 1936 participation by Germans was not allowed at the annual Jungian Eranos Conference at Ascona in Switzerland because Jews attended in large numbers and because some of the topics were 'politically conflictual. However, it has to be said that most of Jung's protests about the course of events in Germany were only seen or heard by non-Germans and were not voiced in the country itself.

Although Jung was President of the International General

Medical Society until 1940 when he finally resigned, he did not take an active part in its internal workings but confined himself to the international congresses organized under its aegis.

His role in German psychotherapy diminished considerably after the founding of the Goring Institute in 1936 but it is in his role as editor of the Zentralblatt that he provoked most criticism.

In this capacity: 'Genuinely independent and perceptive people have for a long time recognized that the difference between Germanic and Jewish psychology should no longer be effaced, something that can only be beneficial to the science' (Cocks, 1997: 140).

This distinction between Jewish and German science was attacked by many people outside Germany as it was a theme put forward by German intellectuals in support of the Nazi regime.

The same issue of the Zentralblatt contained an article by

Matthias Goring which was full of pro-Nazi rhetoric so that Jung's remarks could be used by German colleagues to associate his name and theory as sanctioning the Nazi regime. This was all the more the case as the journal was published in Germany. 'Regardless of their context, however, Jung's observations were objectionable in and of themselves to many, as they seemed to support the official anti-Semitism of the Nazi government' (Cocks, 1997: 140).

Jung again wrote an article for the journal in 1944 seeking to distinguish between an 'Aryan' and a Jewish unconscious claiming that Freud 'did not know the German soul, and neither do any of his blind adherents.

Has not the shattering advent of National Socialism, upon which the world gazes with astonished eyes, taught them better?' (Cocks, 1997: 141).

Jung's criticism was addressed at Freud's materialism and the rootlessness of modern

Jewish culture and of the anti-Christian orientation of the psychoanalysts.

In a letter to a colleague he stated: ’. . . in this instance the Aryan people can point out with Freud and Adler, specific Jewish points of view are publicly preached and, as can likewise be proved, points of view that have an essentially corrosive character’ (Cocks, 1997: 142).

Cocks holds a middle position between pointing to Jung’s lack of judgement in making the above statements and damning him as a Nazi collaborator.

He acknowledges that Jung’s cultural relativism never deteriorated from differentiating to denigrating Jews in the

crude and vicious way that the Nazis did and goes on to say:

While Jung’s words here betrayed some ethically dubious habits of mind, Jung’s opponents have often reduced these pronouncements to proof of unalloyed anti-Semitism and wholehearted collaboration with the Nazis.

Such a view, however, ignores Jung’s increasing disaffection toward the Nazis and his desire to protect psychotherapists in Germany. (Cocks, 1997: 146)

At the same time as taking Jung’s critics to task, Cocks a l s o observes that his defenders must be more candid about ’the disturbing ambiguities in his thought, especially with regard to Jews’ (Cocks, 1997: 146).

He asserts that uncritical admirers of J u n g have tried to render harmless the latter’s assertions at a politically sensitive time.

The most common approach amongst the first generation of Jungians after the Second World War was to deny that he was anti-Semitic in any way.

Another has been to ignore the problem completely.

’The third approach is to argue simplistically that Jung made mistakes rather than acting out of evil intent’ (Cocks, 1997: 146).

By 1939 relations between J u n g and Goring were worsening and there was no congress held that year.

The latter was concerned by what he saw as Jung’s anti-German views in various ways, one being the latter’s attempts to get non-Germanic or axis powers to join the General Medical Society.

Instead Goring asserted that ’it would be very good if the authoritarian states were to join the international society so that the liberalistic states would not maintain superiority’ (Cocks, 1997: 144).

By this time, Jung was clearly more jaundiced in his view of the Nazis as in the following:

The impressive thing about the German phenomenon is that one man, who is obviously 'possessed', has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course to perdition. (Cocks, 1997: 142)

In 1938 after the Night of Broken Glass and the attacks on the

Jewish community, the C.G. Jung Society along with others lost its official status as a registered association.

Cocks summarizes Jung's stance towards Nazism as a dialectic between prejudice and tolerance in which the latter eventually won out.

However, he disagrees with the Jungian, Wolfgang Giegerich's point that J u n g was purposefully engaging the shadow of racial prejudice in order to extirpate it.

Such a judgment naively ignores the plurality of motives and conditions present in any human action . . . (and) turns a blind eye to the negative effects of Jung's lack of early criticism of Hitler and the possible legitimacy for the regime created in the minds of many or some through Jung's association with it. (Cocks, 1997: 150)

'Carl Gustav jung and the jews: The Real Story' James Kirsch, in the above-titled paper published in 1982, explores

the case against Jung and ends by declaring him completely

exonerated. 'The fact that some of Jung's statements concerning Jews are problematic is not denied . . . and his later rejection of his former views should be considered as the overriding feature in judging Jung' (Kirsch, 1982: 113).

Kirsch had taken issue with Jung after the Second World War about some of these views but, in the end, declared himself satisfied that Jung was not anti-Semitic.

Kirsch's own background is that he studied with Jung in 1929 and remained in frequent contact with him until the latter's death in 1961.

He went on to become a Jungian analyst and founded the

Society of Jungian Analysts of Southern California.

He has quotes from Jung which show him in a moral conflict about whether to remain neutral and within the Swiss frontier or to venture into Germany and bring on himself what he calls the inevitable misunderstandings of anyone who had dealings with the political powers there.

According to his Secretary, Aniela Jaffe, in the article she wrote entitled 'Jung and National Socialism', Jung accepted the post of president of the General Medical Society at the urgent request of its leading members and managed to redraft the statutes so that Jewish psychotherapists could become members.

At the same time his assistant, C.A. Meier, became the Secretary-General of the Society and the managing editor of the Zentralblatt.

According to Jaffe, Jung and Meier did this in order to keep the young science of psychotherapy alive in Germany and to come to the aid of Jewish colleagues in Germany.

Jaffe also takes up the problematic of Jung's ambivalent attitude to Jews, quoting him as saying, on the one hand, '. . . the Jew, who is something of a nomad, has never yet created a cultural form of his own . . . since all his instincts and talents require a more or less civilized nation to act as a host for their development' (Kirsch, 1982: 122).

On the other hand, he protested that he was no more

trying to depreciate Semitic psychology when he talked of the 'personal equation' than 'it is a depreciation of the Chinese to speak of the peculiar psychology of the Oriental' (Kirsch, 1982: 122).

She does admit that he was willing to give National Socialism the benefit of the doubt in the early years: 'The "Aryan" unconscious contains creative tensions and "seeds of a future yet to be born" was the psychological foundation of his hopes' (Kirsch, 1982: 123).

Kirsch reports that in a conversation he had with Jung in Berlin in 1933, the latter had hopes that there might be a positive outcome to the Nazi movement.

He could not accept Kirsch's completely pessimistic view and the latter's intention of leaving Germany as soon as possible. When Kirsch s aw Jung in 1947, the latter remembered this conversation and apologized for it.

Jung's view was based on his theory of archetypes which would see a mass movement as being essentially archetypal - containing both evil and g o o d – and capable of producing diametrically opposite results.

For Jung, therefore, National Socialism was a manifestation of the storm-god, Wotan, that represented an outburst of the collective unconscious and he counted on the healing and creative forces in the human psyche to do their work.

When this failed to happen with regard to the Nazi movement and the full extent of their horrors became known, Jung revised his hope and from then on was publicly critical of it.

Jaffe states that the psychic background to Jung's ambivalent feelings towards Jews has its deepest roots in the relationship between Freud and Jung:

. . . it ended tragically in mutual resentment which has never quite died o u t . . . In their friendship and separation, so spotlighted by the world, it was not only two great personalities that confronted one another in scientific and man-to-man discussion, not only the old master and the young disciple, but, above all, the Jew and the gentile. (Jaffe, 1989: 96)

One of the criticisms of Jung's ambivalence towards the Nazis is

that it stemmed from an unconscious power-drive but Kirsch completely dismisses this and says that J u n g had integrated the collective unconscious to such a degree that he had acquired enormous power from that and had no need of an ego-power-drive.

Kirsch also points to the sensitivity to anti-Semitism of Jews and

quotes Ernest Jones as follows:

I became, of course, aware, somewhat to my astonishment, of how extraordinarily suspicious Jews could be of the faintest sign of anti-Semitism and of how many remarks of actions could be interpreted in that sense. The members most sensitive were Ferenczi and Sachs; Abraham and Rank were less so. Freud himself was pretty sensitive in this respect. (Jones, 1955: 163)

Kirsch acknowledges that although Jung tried to help Jews from the beginning of the time that the Nazis took over in Germany, he had an unresolved 'Jewish' complex.

This had been activated in him by the relationship with Freud - at first in a positive way which

transformed later into negative and critical feelings that extended to Jews in general.

According to Kirsch, Jung completely liberated himself from it finally by writing Answer to Job.

New Research

Thomas Kirsch, the son of James Kirsch whose paper has been explored above, has conducted some original research into the issue of Jung's involvement with the Nazis during the 1930s in his book, The Jungians: A Comparative and Historical Perspective.

Some of this research relates to Gustav Richard Heyer, who was the first significant person in Germany to be drawn to Jung's ideas.

He and his wife had a short analysis with Jung in the mid-1920s and most German students of analytical psychology went to Heyer for analysis and training.

Heyer had National Socialist affiliations and claimed that it was

Jung's own recommendation that he join the Nazi party. However, T. Kirsch cites a document housed in the National Library in Berlin, written by Heyer in February 1944, that states as follows:

I did my training analysis with C.G. Jung in whose teachings the breakthrough was made from 'alien' construct.

Yet today I cannot underwrite everything he published.

Several things differentiate us, for instance, that he is more researcher than physician; that he does not value my inclusion

of the feminine into psycho-therapy, and besides such scientific differences there are also different attitudes to political situations. (Kirsch, 2000: 126)

In 1945, Jung wrote to a colleague in Munich that he would have nothing further to do with Heyer because of the latter's Nazi affiliations.

1. Kirsch also states that a number of Jewish people who saw Jung during the 1930s say that they detected no trace of anti-Semitism in him.

1. Kirsch's mother, also an analyst, told him that it was through her analysis with Jung that she came to understand what it meant to be Jewish.

Everyone looks for a 'smoking gun' to prove that Jung was really a Nazi way back when. It is not there.

What Jung did not do is openly and publicly repudiate the Nazis before the war.

That criticism could be made of many other influential people. There is still the expectation that Jung, as a depth psychologist, should have known better. (Kirsch, 2000: 132)

Ô. Kirsch raises the question as to whether Jung's theories promote racism, for instance, the hypothesis of the collective unconscious.

For his own part, he does not believe them to have a racist bias and, in any case, they are open to scientific enquiry.

He declares that he feels a sense of relief about the fact that personal anecdotes told to him by many Jewish people point to the fact that Jung pulled away from any association with the Nazis possibly as early as 1934.

Recently, T. Kirsch has had an exchange of letters with Harold

Blum, the director of the Freud Archive in New York, in the new

journal Psychoanalysis and History, in which Blum called Jung a

Nazi. (Personal communication with Thomas Kirsch.)

Lingering Shadows

Maidenbaum and Martin's book, Lingering Shadows, published in 1 9 9 1 , grew out of a N e w York conference in 1989 and from papers given at a workshop during the Eleventh International Congress for Analytical Psychology in Paris in the same year.

At both these, debates focused on the question of Jung's involvement with the Nazis and the related issues about whether he was anti-Semitic, self-promoting or just unfortunate in being where he was in the 1930s.

Contributors to the book itself were drawn from a wide source,

including Jungians.

This section already includes coverage from their own sources by some of the writers represented in Lingering Shadows, but one fascinating chapter deserves special mention and that is the one contributed by the psychoanalyst, Micha Neumann,

son of a close colleague of Jung's, the analytical psychologist, Erich Neumann.

During the 1930s, Jung and Neumann corresponded on Jewish matters and the latter implored J u n g to delve more deeply into these and tried to keep up his positive relationship with Jung.

In the end, for E. Neumann, the inner connection to Jung was more important than their different human experiences as J ew and Christian and the unpleasantnesses that occurred between them.

After Kristallnacht, Å. Neumann wrote to Jung on 15 December 1938:

I do not know if you can imagine how difficult it is to maintain an inner relationship with a man who naturally feels, at most, a superficial connection to the events that injure all of us Jews . . . Still I feel the need to write to you once again in order to sustain within me the feeling that even for a Jew like myself there still exists some piece of Europe. (Maidenbaum and Martin, 1991: 282)

Micha Neumann takes a different view to his father and says that there was a blind spot in Jung with regard to the Jews that had its roots in the complicated and conflict-laden relationship with Freud.

This was due not only to the father projections onto Freud but also had strong elements of religious contents.

He identified himself unconsciously with Nazi symbols, ideology, and anti-Semitism.

He believed in the positive collective 'Germanic soul', to

which he felt he belonged.

Is it not true that Jung's shadow remained repressed and cut off from his own consciousness? (Maidenbaum and Martin, 1991: 276)

One telling incident recorded at the back of the book and told to this writer by Hella and Gerhard Adler, is that of Franz Riklin's visit to Vienna in 1938.

A large sum of money was gathered together by some rich Swiss Jews and Riklin was sent with this to Austria in order to try to bring out some of the prominent Jews.

He went to see Freud with this offer but the latter responded: ºrefuse to be beholden to my enemies.'

Riklin knew that Jungg would be very sorry but, although sad, J u n g was not surprised saying: 'He (Freud) would not take help from me under any circumstances' (Maidenbaum and Martin, 1991: 382).

The Political Psyche

Andrew Samuels, another contributor to the above book, has been instrumental in opening up these issues within the Jungian community.

In his book The Political Psyche Samuels says that both

defenders and attackers of Jung are sitting in judgment on him and looking for a 'final solution' to the Jung problem.

As Samuels expresses it: 'The shadows surrounding Jung are going to linger, for they want us to pay psychological attention to them' (Samuels, 1993: 294).

Samuels takes issue with those who defend Jung on the grounds that he was a man of his times, for instance, the Jungian Adolf Guggenbühl-Craig's statement that 'the anti-semitism of Jung was a sheer banality of the collective he belonged to' (Samuels, 1993: 294).

In response, Samuels cites a number of criticisms of Jung in the

1930s, one being that of the philosopher and critic Walter Benjamin who studied Jung's works in order to criticize them on political grounds.

In Benjamin's opinion Jung had 'leaped to the rescue of the Aryan soul with a therapy reserved for it alone' (Samuels, 1993:295).

A month later he wrote that Jung's psychology was 'the devil's work' (Samuels, 1993: 296).

Many of the articles that appeared in the Zentralblatt at the time of Jung's editorship consisted of repeated attacks on 'Jewish' mental states countered by praise for Aryan psychology.

Many also praised Hitler and the Nazi party.

Even though the journal was published in Germany and Jung and Meier were editing it from Zurich there were occasions when anti-Semitic statements were taken out by Jung or Meier or papers by Jewish writers included.

Samuels asks why they only sometimes exercised their editors' discretion and what to make of the fact that many anti-Semitic ideas were allowed to be published in the journal.

Samuels has made a study of one of the co-signed pieces that Jung wrote for the journal with Matthias Goring - a 70th birthday tribute to Dr Robert Sommer in which they particularly praise a new chapter in a book he wrote in 1927. The following lines from that chapter are indicative of many others: 'There has been an intrusion of alien blood into the Germanic race'; 'The type of the Nordic race . . . forms a contrast . . . to the backwards sloping forehead of the primitive human races'; 'The selection of the gifted has to be performed' (Samuels, 1993: 299).

The reason Samuels puts forward for Jung's approval of these

statements is echoed in Cocks above: that Jung's position at the

head of German psychotherapy enabled him to promote analytical psychology.

Freud had maintained that psychoanalysis had to be accepted in Germany before it came into its own.

'History, and Hitler, put that goal within Jung's grasp' (Samuels, 1993: 299).

The point Samuels is making is that Jung's papers and editorials

in the 1930s related to racial and national psychologies, in particular the kind of disturbing statements he made about Jewish culture and psychology could easily be taken to be underwriting Nazi ideology.

One instance of this is what Jung said about the Jews never having created a cultural form of their own but needing a

'host nation' in order to develop has strong echoes of Hitler's image of the Jews as parasitic.

If Jung had only been the president of the General Medical Society in support of his a im to save psychotherapy in Germany and to protect the rights of Jewish psychotherapists then there would be far less controversy over his activities still in evidence today.

Samuels cites Jung's own theory of meaningful coincidences that is called synchronicity, to demonstrate the merging of Jung's thoughts with his actions: '. . . the psychic world (his ideas on Jewish psychology, perhaps) and the social world (German politics, perhaps) are acausally intertwined' (Samuels, 1993: 302).

Defenders of Jung claim that he was not personally anti-Semitic

but even here Samuels produces evidence to the contrary. Michael Fordham has reported that on meeting J u n g for the first time he was greeted with a long harangue against the Jews and the 'parasitic elements in Jewish psychology'.

Again in a letter J u n g wrote in 1945 to Mary Mellon, the wife of the American multi-millionaire, Paul Mellon, he says:

you probably have heard the absurd rumor that I am a Nazi. This rumor has been started by Freudian Jews in America . . . I found a falsified photo of mine in the Psychological Seminar of Calcutta University. It was a photo retouched in such a way as to make me appear as an ugly Jew . . . It is however difficult to mention the anti-christianism of the Jews after the horrible things that have happened in Germany. But Jews are not so damned innocent after all - the role played by the intellectual Jews in prewar Germany would be an interesting object of investigation. (Samuels, 1993: 304)

Blood and Soil

Samuels points to the twin concepts in Jung's thinking that link it with National Socialist ideas around leadership and nation. These are discussed at length in The Political Psyche, and the interested reader is directed to that book for further reading.

This section will content itself with a brief look at Jung's own ambivalence about leadership which found expression, on the one hand, in his denial of leadership ambitions in trying to create a following in the much-quoted statement: 'Thank God I'm Jung and not a Jungian'.

In contrast to this are his statements in the interview on Radio Berlin in 1933, alluded to above, where he appeared to accept the idea of a Führer - in other words of unquestioned leadership.

Jung did display attributes of leadership in many of his statements, including his ideas around individuation, but there is still an atmosphere of denial about this in the Jungian community which prefers to see him instead as only unworldly.

The idea of nation that was common to both Jung and National Socialism was that of blood and soil.

This postulates that the land in or on which an individual lives not only influences the psyche and the psychological development of that individual; it can, according to Jung, even cause profound physiological changes such as the size of the skull.

It was Jung's attempt to found a cultural psychology that brought him into line with Nazi thinking.

Further, his fascination with the question of leadership added to the nexus between the two.

Both have their roots in Germanic Romantic philosophy which, when activated, can re-

sult in powerful forces being unleashed in the psyche on a mass or individual level.

In Zurich in 1946 Jung admitted to Rabbi Leo Baeck that he had ’slipped up’.

The Case of Dr Carl Gustav Jung

The section on Jung’s activities in this area will close with an

account from a file that came into my possession some time back.

About 13 or 14 years ago, I was informed that there existed a file on Jung at the British Foreign Office accusing him of being a Nazi collaborator.

This document is mentioned in several accounts by people who have never seen it often with a strong bias indicating that it provides proof of Jung’s alleged pro-Nazi sympathies.

Attempts to get hold of this file had so far been unsuccessful so I contacted a friend in the Cabinet Office and asked if he could do anything to obtain it. The next thing I knew was that the file arrived by post with the compliments of the Foreign Office.

It is entitled ’The Case of Dr. Carl Gustav Jung: Pseudo-scientist Nazi Auxiliary by Maurice Leon’.

The file was put together in 1946 at the time of the Nuremberg

Trials (I am using the same spelling as the document).

It contains a 15-page denunciation of Jung by a man living in New York called Maurice Leon.

There is nothing in the file to show who he is or from where he originates and enquiries at the Foreign Office have been to no avail in this regard.

As a result, there is a restriction on copyright to do with the document itself as permission cannot be sought.

This means that I can only give a summary of the content of

his denunciation of Jung and will not be able to include lengthy

verbatim extracts from the document itself.

The file also includes a few letters from officials at the Foreign

Office and the latter have generously granted permission for me to reproduce them.

As they are quite short, I will quote them in full.

It is difficult to know how to appraise the Leon document as it is an uneasy mix of the horrors of the Nazi regime combined with slightly comical accounts of Jung's personal and professional life.

The plaintiff starts by saying that the letters column of the New York Herald Tribune of 22 November 1945 contained correspondence for and against Jungg as a Nazi.

Leon himself is quite sure that Jung was and cites the latter's 'blatant outburst' in support of the over-running of Russia.

He goes on to say that supporters of N a z i sm should be held responsible for the horrors of Dachau, Buchenwald and Auschwitz.

From there he proceeds to say that since Jung's deviation from Freud, his followers have been made up of frustrated women who claim that he is of ancient Swiss descent whereas Leon declares that he is German.

Visitors to Jung's house 'of rather forbidding mysterious exterior' in Kusnacht were received 'by Jung's wife, a woman of sad countenance who acted as an assistant to her husband, but in a capacity secondary to that of Jung's principal assistant, Fraulein Toni Wolff.'

Jung himself is described as 'a tall, gray-haired man of enigmatic mien'.

Patients and other visitors succeeded one another at hourly

intervals and were charged 5 0 Swiss francs each.

Wealthy Americans were amongst these, including an American Senator whom Jung apparently claimed to have cured but who died soon after.

The American women who came were either accompanied by their husbands or not and in the latter case this often resulted in divorce.

The document goes on to assert that 'these two great minds (Hitler's and Jung's) concurred in favouring a specifically German religion' over the Ten Commandments and the Sermon on the Mount.

It also gives an account of the General Medical Society and

claims that Jungg knew what the Nazis were doing in concentration camps.

Jung's article on Wotan is portrayed as a justification of Nazi neo-paganism in comparing it to what the Jews did to others in the name of Jehovah and the Moslems in the name of Allah - 'another Semitic experience of God'.

Most of the rest of the document is based on this paper of Jung's and on the assertion that he, like the Nazis, was caught in the paganism that was unleashed at the time.

Leon concludes that: 'Only those who pursue illusions will believe that the sadistic mad-

ness implanted in German minds will soon disappear.

The process may take a century.’

H e advocates that Jung, as the leader of the intellectuals who supported the Nazis, should be brought to justice in Germany along with his confederate Hermann Goring.

This document was sent to Lord Vansittart, a well-known

Germanophobe, who wrote on 6 March 1946 to a Mr P. Dean in

the Legal Adviser’s Department at the Foreign Office as follows:

Dear Mr Dean,

I am sending the enclosed to you because I was asked to do so by Maurice Leon, who is a good friend of ours and very influential in the United States.

I don’t suppose there is anything to be done about Jung as

he seems to be Swiss now, but Dr. Goring is just the sort of fellow who ought to be brought to book, together with a great number of his fellows.

Yours sincerely, Vansittart

Pat Dean’s assistant replied as follows on 25 March 1946:

Dear Lord Vansittart,

Many thanks for your letter of the 6th March addressed to Pat Dean enclosing two copies of an article by Maurice Leon.

We are sending a copy of the article to Dean who is now in the Control Commission in Berlin.

Yours sincerely, F.F. Garner

F.F. Garner wrote to Mr P. Dean at the British War Crimes

Executive, Nuremberg, on 25 March 1946, as follows:

Dear Dean,

I enclose herewith a copy of an article by a Mr. Maurice Leon which was sent to us by Lord Vansittart under cover of a letter addressed to you.

We feel that the best thing to do with this article is to put it straight into the waste paper basket and forget about it.

We are acknowledging receipt of Lord Vansittart’s letter and are telling him that we have

passed a copy of the article on to you.

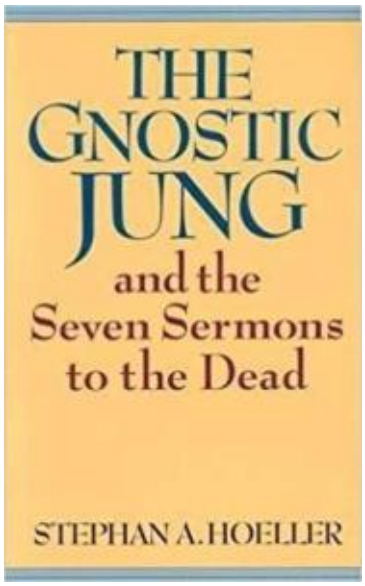
Yours sincerely, F.F. Garner Ann Casement, C.G. Jung, Criticisms and Rebuttals, Page 103-116

1. https://smile.amazon.com/Carl-Gustav-Figures-Counselling-Psychotherapy/dp/0761962379/ref=sr_1_2?crid=43QHJJRR5JFJ&keywords=ann+casement+jung&qid=1647708205&spre

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I just sent a card to Stephen Hoeller to thank him,... (2022-03-23 04:44)

[paypal _donation _button border="5"]



[1]About Franz: Remembering C. G. Jung-A Son’s Story

Between Christmas and New Year, I had a book, The Gnostic Jung by Stephen Hoeller sent to me on your initiative. I had heard of it earlier, but never seen.

Now I am very interested to read it.

Now I’ve only read the prologue, which is most promising.

I did not know you are acquainted with Mr. Hoeller, and now I understand better the passage in your M.S. when I gave you the original writing of that dream in Seven Sermons to

the Dead by C. G.

I just sent a card to Stephen Hoeller to thank him, and my thanks are also for you because of your generosity.

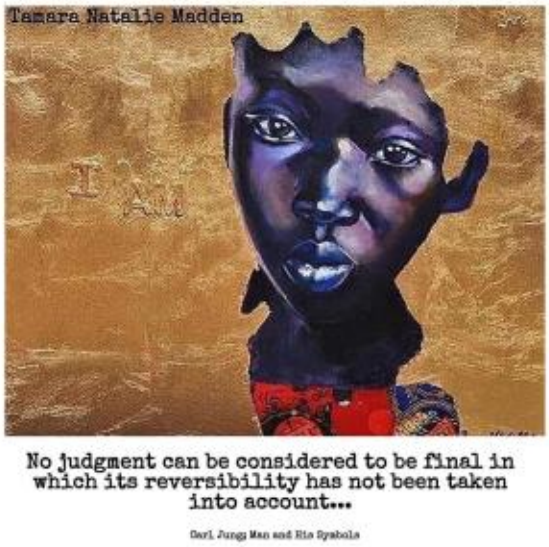
I think I have still somewhere in my home original prints from 1916, and I will send one to Mr. Hoeller.

He might be pleased to have it. Franz Jung, About Franz: Remembering C. G. Jung-A Son's Story, Page 34

1. https://smile.amazon.com/About-Franz-Remembering-Jung-Story/dp/1951651707/ref=sr_1_1?dchild=1&keywords=about+franz&qid=1618922446&sr=8-1

Disagreement functions as a vehicle of mental life in society, (2022-03-23 04:44)

[paypal _donation _button border="5"]


Tamara Natalie Madden
I Am
No judgment can be considered to be final in which its reversibility has not been taken into account...
Carl Jung: Man and His Symbols

[1]Man and His Symbols

Disagreement functions as a vehicle of mental life in society, but it is not a goal; agreement is equally important.

620

Because psychology basically depends upon balanced opposites, no judgment can be considered to be final in which its reversibility has not been taken into account.

The reason for this peculiarity lies in the fact that there is no standpoint above or outside psychology that would enable us to form an ultimate judgment of what the psyche is. Carl Jung, Man and His Symbols, Page 59

1. https://smile.amazon.com/Man-His-Symbols-Carl-Jung/dp/0440351839/ref=sr_1_1?crid=UEUL9HRCL5QD&dchild=1&keywords=jung+man+and+his+symbols&qid=1610887933&sprefix=

A person sinks into his childhood memories and vanishes from the existing world. (2022-03-23 04:58)

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Agostino Arrivabene
Everybody brings with him as his human birthright, the sum total of inborn forms peculiar to the instincts...
Carl Jung CW 5

[1]Symbols of Transformation CW 5

These words show that the libido has now sunk to a depth where "the danger is great" (Faust, "The Mothers").

There God is near, there man would find the maternal vessel of rebirth, the seeding-place where he could renew his life.

For life goes on despite loss of youth; indeed it can be lived with the greatest intensity if looking back to what is already moribund does not hamper your step.

Looking back would be perfectly all right if only it did not stop at externals, which cannot be brought back again in any case; instead, it ought to consider where the fascination of the past really springs from.

The golden haze of childhood memories arises not so much from the objective facts as from the admixture of magical images which are more intuited than actually conscious.

The parable of Jonah who was swallowed by the whale reproduces the situation exactly.

A person sinks into his childhood memories and vanishes from the existing world.

He finds himself apparently in deepest darkness, but then has unexpected visions of a world beyond.

The "mystery" he beholds represents the stock of primordial images which everybody brings with him as his human birthright, the sum total of inborn forms peculiar to the instincts.

I have called this "potential" psyche the collective unconscious.

If this layer is activated by the regressive libido, there is a possibility of life being renewed, and also of its being destroyed.

Regression carried to its logical conclusion means a linking back with the world of natural instincts, which in its formal or ideal aspect is a kind of prima materia.

If this prima materia can be assimilated by the conscious mind it will bring about a reactivation and reorganization of its contents.

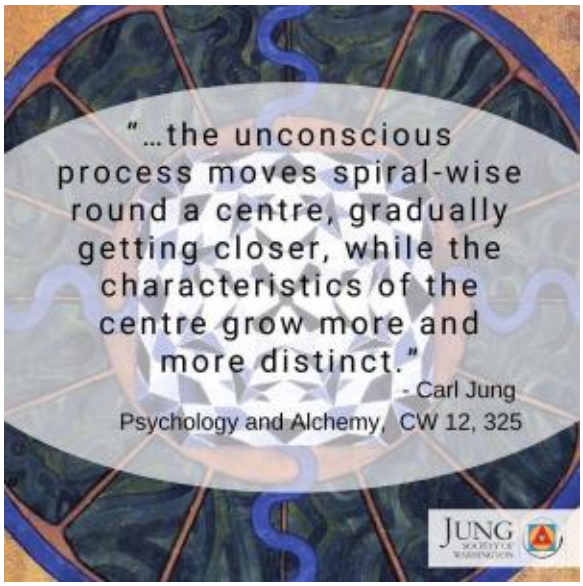
But if the conscious mind proves incapable of assimilating the new contents pouring in from the unconscious, then a dangerous situation arises in

which they keep their original, chaotic, and archaic form and consequently disrupt the unity of consciousness.

The resultant mental disturbance is therefore advisedly called schizophrenia, since it is a madness due to the splitting of the mind. Carl Jung, CW 5, Para 631

1. https://smile.amazon.com/Symbols-Transformation-Collected-Works-Vol-5/dp/0691018154/ref=sr_1_1?crid=W0UUOH13A2WL&dchild=1&keywords=jung+volume+5&qid=1618909049&

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"...the unconscious process moves spiral-wise round a centre, gradually getting closer, while the characteristics of the centre grow more and more distinct."
- Carl Jung
Psychology and Alchemy, CW 12, 325
JUNG

002 What is particularly noteworthy here is the consistent development of the central symbol.

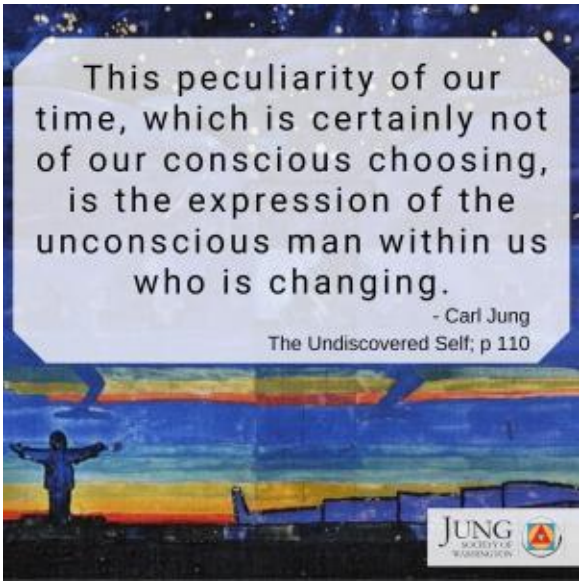
We can hardly escape the feeling that the unconscious process moves spiral-wise round a centre, gradually getting closer, while the characteristics of the centre grow more and more distinct.

Or perhaps we could put it the other way round and say that the centre—itself virtually unknowable—acts like a magnet on the disparate materials and processes of the unconscious and gradually captures them as in a crystal lattice.

For this reason the centre is (in other cases) often pictured as a spider in its web (fig. 108), especially when the conscious attitude is still dominated by fear of unconscious processes.

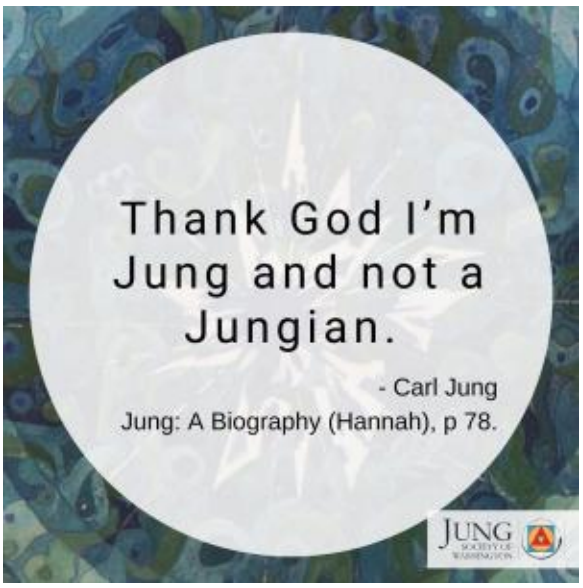
But if the process is allowed to take its course, as it was in our case, then the central symbol, constantly renewing itself, will steadily and consistently force its way through the apparent chaos of the personal psyche and its dramatic entanglements, just as the great Bernoulli's epitaph says of the spiral: "Eadem mutata resurgo."

Accordingly we often find spiral representations of the centre, as for instance the serpent coiled round the creative point, the egg. Carl Jung, CW 12, Para 325


This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing.
- Carl Jung
The Undiscovered Self; p 110
JUNG

002 This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing.

Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung, Undiscovered Self, Page 77-78



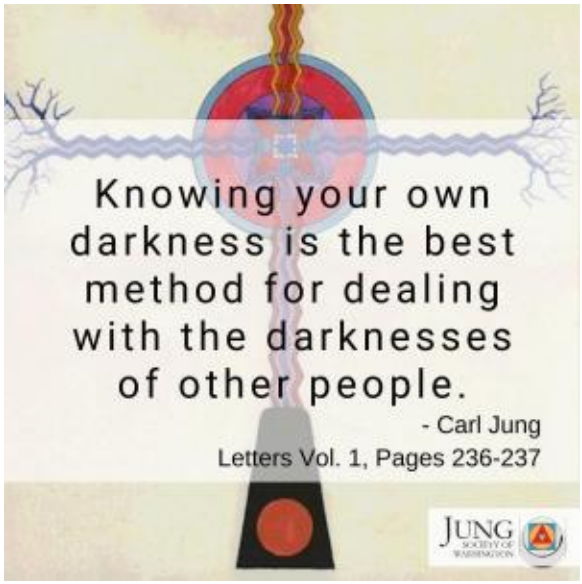
003 He used to deplore the tendency of too many of his pupils to make dogma of such concepts, and once in exasperation remarked: "Thank God, I am Jung, and not a Jungian!"

This attitude was no late acquisition; it was with him from the beginning of his practice.

It was the individual patient that counted. Did the theory and the name stand up to that test or not?

When he began his work at Burghölzli he found such tools woefully inadequate.

At first he assumed it was his own ignorance that was at fault and in order to overcome this handicap read everything that had been published on the subject, including all fifty volumes of the Allgemeine Zeitschrift für Psychiatrie. Barbara Hannah, Jung: His Life and His Work, Page 78


Knowing your own darkness is the best method for dealing with the darknesses of other people.
- Carl Jung
Letters Vol. 1, Pages 236-237
JUNG

004 Knowing your own darkness is the best method for dealing with the darknesses of other people.

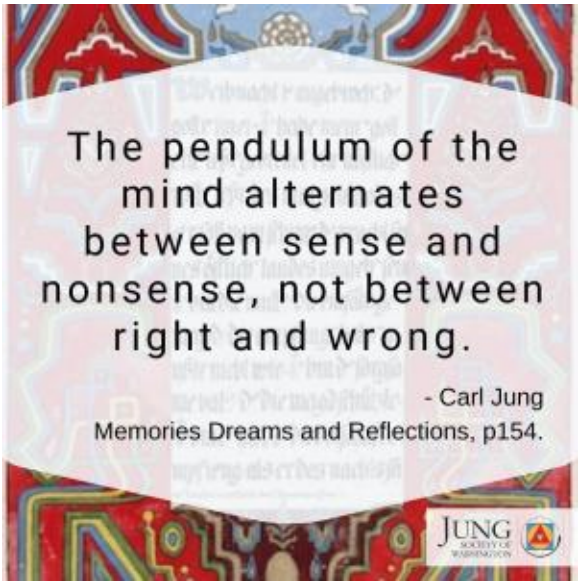
It would not help you very much to study books only, though it is indispensable too.

But it would help you most to have a personal insight into the secrets of the human soul.

Otherwise everything remains a clever intellectual trick, consisting of empty words and leading to empty talk.

You may try to find out what I mean in my books and if you have a close friend, try to look behind his screen in order to discover yourself.

That would be a good beginning. Carl Jung, Letters Vol. 1, Pages 236-237.


The pendulum of the mind alternates between sense and nonsense, not between right and wrong.
- Carl Jung
Memories Dreams and Reflections, p154.
JUNG

005 But in spite of all these advantages, it was a melancholy fact that psychiatric knowledge was almost nonexistent at the turn of the century, that is, empirical and psychiatric knowledge that could appeal to a mind like Jung's and give him substantial help in how to treat the individual patients whom he found entrusted to his care at the hospital.

There was indeed plenty of theory with which to diagnose and label the patients, but terms and theory never appealed to Jung except as a temporary aid.

Speaking of the terms he himself gave to various aspects of the human psyche, he wrote, in his last long book, Mysterium Coniunctionis (published in 1955): "If such concepts provisionally serve to put the empirical material in order, they will have fulfilled their purpose."

Anybody whose calling it is to guide souls should have his own soul guided first, so that he knows what it means to deal with the human soul.

Wherever the psyche is set violently oscillating by a numinous experience, there is a danger that the thread by which one hangs may be torn.

Should that happen, one man tumbles into an absolute affirmation, another into an equally absolute negation, Nirdvandva (freedom from opposites) is the Orient's remedy for this. I have not forgotten that.

The pendulum of the mind oscillates between sense and nonsense, not between right and wrong.

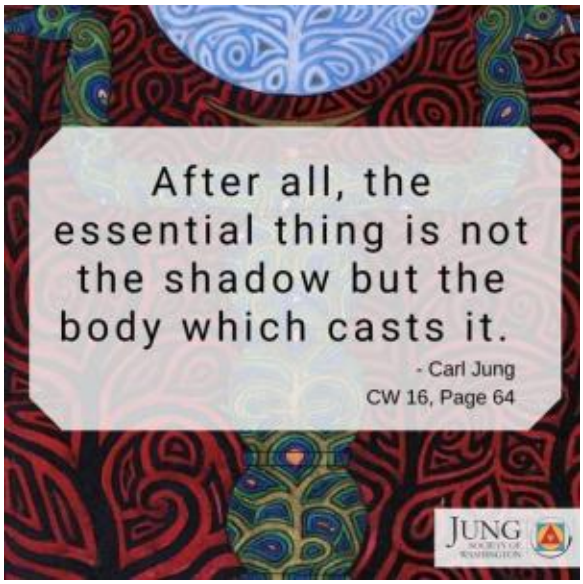
The numinosum is dangerous because it lures men to extremes, so that a modest truth is regarded as the truth and a minor mistake is equated with fatal error.

Tout passe yesterday's truth is today's deception, and yesterday's false inference may be tomorrow's revelation.

This is particularly so in psychological matters, of which, if truth were told, we still

know very little.

We are still a long way from understanding what it signifies that nothing has any existence unless some small and oh, so transitory consciousness has become aware of it. Carl Jung, MDR, Page 154

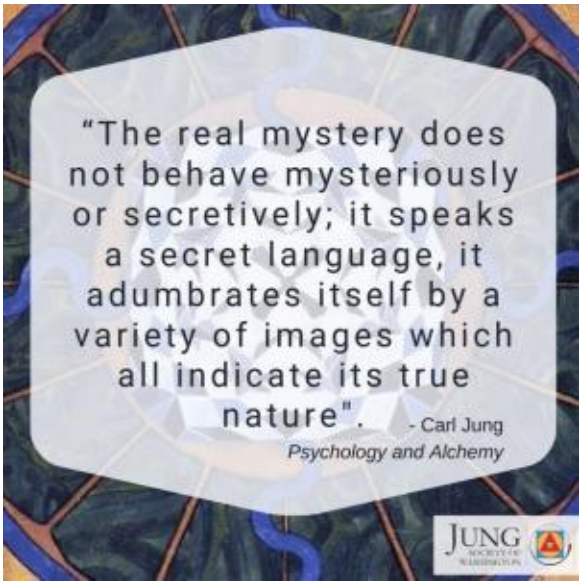


006 The result of the Freudian method of elucidation is a minute elaboration of man's shadow-side unexampled in any previous age.

It is the most effective antidote imaginable to all the idealistic illusions about the nature of man; and it is therefore no wonder that there arose on all sides the most violent opposition to Freud and his school.

I will not speak of the inveterate illusionists; I would merely point out that among the opponents of this method of explanation there are not a few who have no illusions about man's shadow-side and yet object to a biased portrayal of man from the shadow-side alone.

After all, the essential thing is not the shadow but the body which casts it. Carl Jung, CW 16, Para 145


"The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature".
- Carl Jung
Psychology and Alchemy
JUNG

007 But mystification can also arise from another source.

The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature.

I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is "secret," i.e., known only through vague hints but essentially unknown.

The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it. In order to explain the mystery of matter he projected yet another mystery—his own unknown psychic background—into what was to be explained: Obscurum per obscarius, ignotum per ignotius!

This procedure was not, of course, intentional; it was an involuntary occurrence. Carl Jung, CW 12, Para 345



008 I realize that under the circumstances you have described you feel the need to see clearly.

But your vision will become clear only when you can look into your own heart.

Without, everything seems discordant; only within does it coalesce into unity.

Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Vol. 1, Page 33


"Knowledge of the regulating influences of the unconscious offers just such a possibility and actually does render much bad experience unnecessary".
- Carl Jung
CW 8, par 165
JUNG

009 Anyone who has seen these things happen over and over again in every conceivable shade of dramatic intensity is bound to ponder.

He becomes aware how easy it is to overlook the regulating influences, and that he should endeavour to pay attention to the unconscious regulation which is so necessary for

our mental and physical health.

Accordingly he will try to help himself by practising self-observation and self-criticism.

But mere self-observation and intellectual self-analysis are entirely inadequate as a means to establishing contact with the unconscious.

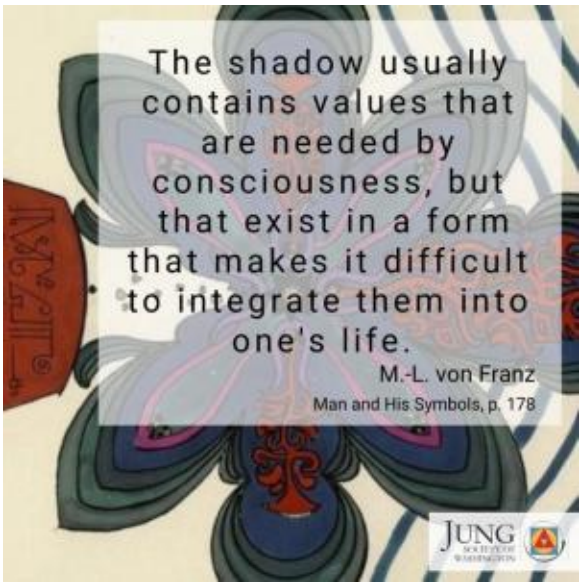
Although no human being can be spared bad experiences, everyone shrinks from risking them, especially if he sees any way by which they might be circumvented.

Knowledge of the regulating influences of the unconscious offers just such a possibility and actually does render much bad experience unnecessary.

We can avoid a great many detours that are distinguished by no particular attraction but only by tiresome conflicts.

It is bad enough to make detours and painful mistakes in unknown and unexplored territory, but to get lost in inhabited country on broad highways is merely exasperating.

What, then, are the means at our disposal of obtaining knowledge of the regulating factors? Carl Jung, CW 8, Para 165


The shadow usually contains values that are needed by consciousness, but that exist in a form that makes it difficult to integrate them into one's life.
M.-L. von Franz
Man and His Symbols, p. 178
JUNG

010 This is a problem that often comes up when one meets one’s "otherside.”

The shadow usually contains values that are needed by consciousness, but that exist in a form that makes it difficult to integrate them into one’s life.

The passages and the large house in this dream also show that the dreamer does not yet know his own psychic dimensions and is not yet able to fill them out.

The shadow in this dream is typical for an introvert a man who tends to retire too much from outer life.)

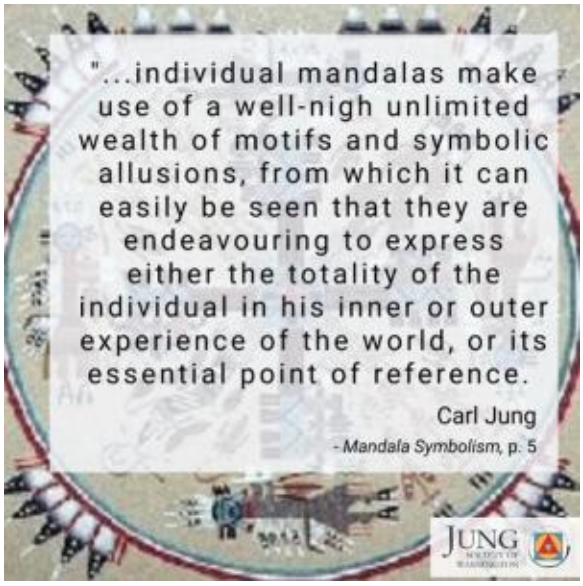
In the case of an extravert, who is turned more toward outer objects and outer life, the shadow would look quite different. Marie-Louise Von Franz, Man and His Symbols, Page 170-171


"For the sake of mental stability and even physiological health, the unconscious and the conscious must be integrally connected and thus move on parallel lines."
- Carl Jung
Man and His Symbols, p. 37
JUNG

011 For the sake of mental stability and even physiological health, the unconscious and the conscious must be integrally connected and thus move in parallel lines.

If they are split apart or "dissociated," psychological disturbance follows.

In this respect, dream symbols are the essential message carriers from the instinctive to the rational parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. Carl Jung, Man and His Symbols, Page 37


"...individual mandalas make use of a well-nigh unlimited wealth of motifs and symbolic allusions, from which it can easily be seen that they are endeavouring to express either the totality of the individual in his inner or outer experience of the world, or its essential point of reference.
Carl Jung
- Mandala Symbolism, p. 5
JUNG

012 Whereas ritual mandalas always display a definite style and a limited number of typical motifs as their content, individual mandalas make use of a well-nigh unlimited wealth of motifs and symbolic allusions

Whereas ritual mandalas always display a definite style and a limited number of typical motifs as their content, individual mandalas make use of a well-nigh unlimited wealth of motifs and symbolic allusions, from which it can easily be seen that they are endeavouring to express either the totality of the individual in his inner or outer experience of the world, or its essential point of reference.

Their object is the self in contradistinction to the ego, which is only the point of reference for consciousness, whereas the self comprises the totality of the psyche altogether, i.e., conscious and unconscious.

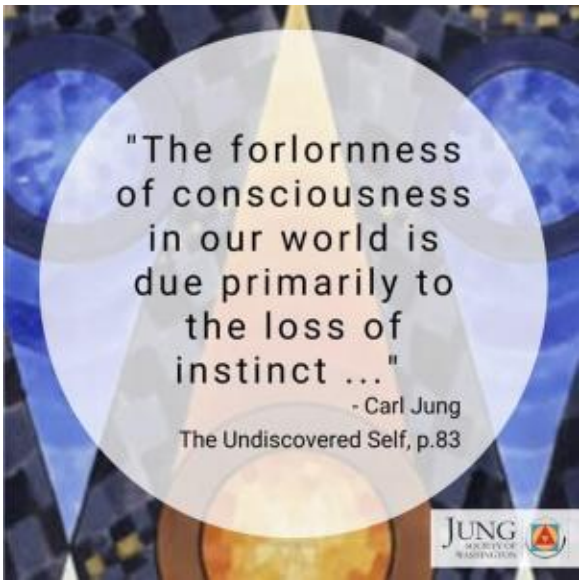
It is therefore not unusual for individual mandalas to display a division into a light and a dark half, together with their typical symbols.

An historical example of this kind is Jakob Bohme's mandala, in his treatise XL Questions concerning the Soule.

It is at the same time an image of God and is designated as such.

This is not a matter of chance, for Indian philosophy, which developed the idea of the self, Atman or Purusha, to the highest degree, makes no distinction in principle between the human essence and the divine.

Correspondingly, in the Western mandala, the scintilla or soul-spark, the innermost divine essence of man, is characterized by symbols which can just as well express a God-image, namely the image of Deity unfolding in the world, in nature, and in man. Carl Jung, CW 9i, Para 717


"The forlornness of consciousness in our world is due primarily to the loss of instinct ..."
- Carl Jung
The Undiscovered Self, p.83
JUNG

013 The forlornness of consciousness in our world is due primarily to the loss of in-

stinct, and the reason for this lies in the development of the human mind over the past aeon.

The forlornness of consciousness in our world is due primarily to the loss of instinct, and the reason for this lies in the development of the human mind over the past aeon.

The more power man had over nature, the more his knowledge and skill went to his head, and the deeper became his contempt for the merely natural and accidental, for that which is irrationally given – including the objective psyche, which is all that consciousness is not.

In contrast to the subjectivism of the conscious mind the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself but which come upon one objectively.

Even today psychology is still, for the most part, the science of conscious contents, measured as far as possible by collective standards.

The individual psyche has become a mere accident, a "random" phenomenon, while the unconscious, which can manifest itself only in the real, "irrationally given" human being, has been ignored altogether.

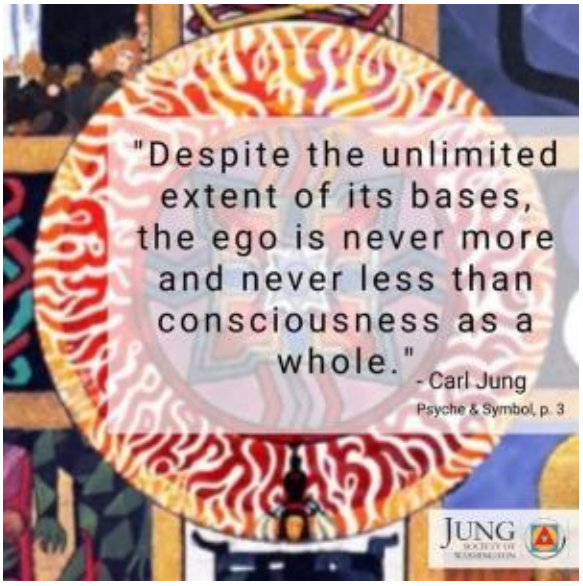
This was not the result of carelessness or of lack of knowledge, but of downright resistance to the mere possibility of there being a second psychic authority besides the ego.

It seems a positive menace to the ego that its monarchy can be doubted.

The religious person, on the other hand, is accustomed to the thought of not being sole master in his own house.

He believes that God, and not he himself, decides in the end.

But how many of us would dare to let the will of God decide, and which of us would not feel embarrassed if he had to say how far the decision came from God himself? Carl Jung, Undiscovered Self, Page 61

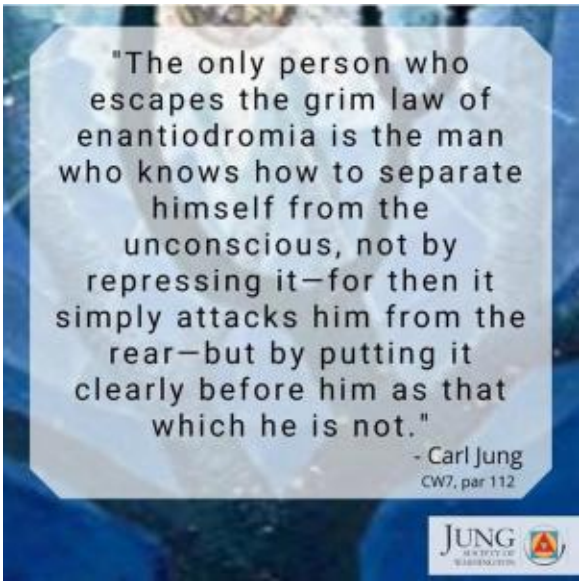

"Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole."
- Carl Jung
Psyche & Symbol, p. 3
JUNG

014 Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence.

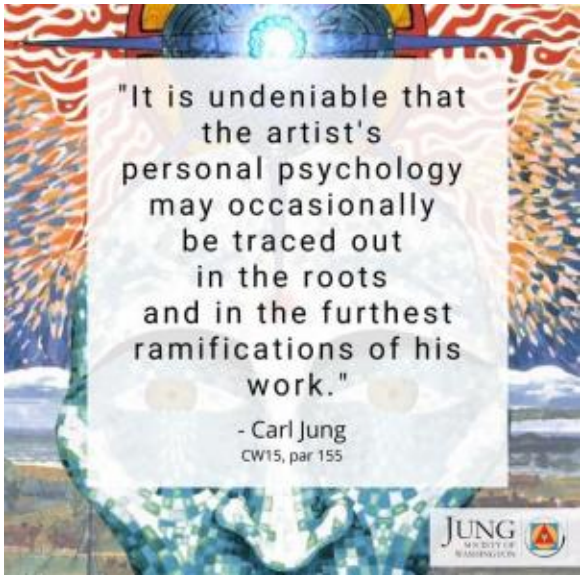
It is even acquired, empirically speaking, during the individual's lifetime.

It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner. Carl Jung, CW 9ii, Para 6


"The only person who escapes the grim law of enantiodromia is the man who knows how to separate himself from the unconscious, not by repressing it—for then it simply attacks him from the rear—but by putting it clearly before him as that which he is not."
- Carl Jung
CW7, par 112
JUNG

015 The only person who escapes the grim law of enantiodromia is the man who knows how to separate himself from the unconscious, not by repressing it—for then it simply attacks him from the rear—but by putting it clearly before him as that which he is not. Carl Jung,

CW 7, Para 112


"It is undeniable that the artist's personal psychology may occasionally be traced out in the roots and in the furthest ramifications of his work."
- Carl Jung
CW15, par 155
JUNG

016 It is undeniable that the artist's personal psychology may occasionally be traced out in the roots and in the furthest ramifications of his work.

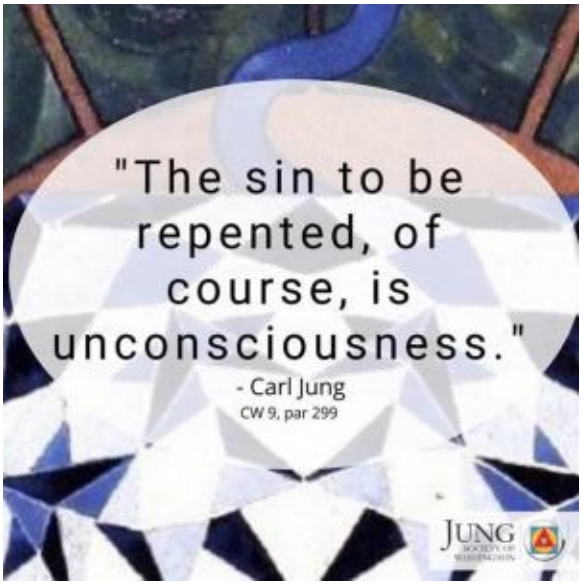
It was Freud's great discovery that neuroses have a quite definite psychic cause, and that they originate in real or imagined emotional experiences in early childhood.

Some of his followers, in particular Rank and Stekel, adopted a similar approach and arrived at similar results.

It is undeniable that the artist's personal psychology may occasionally be traced out in the roots and in the furthest ramifications of his work.

This view, that personal factors in many ways determine the artist's choice of material and the form he gives it, is not in itself new.

Credit, however, is certainly due to the Freudian school for showing how far-reaching this influence is and the curious analogies to which it gives rise. Carl Jung, CW 15, Para 155



017 The sin to be repented, of course, is unconsciousness.

St. Paul's concept of (ignorantia) may not be too far removed from ayv &a-ia, since both mean the initial, unconscious condition of man. When God "looked down" on the times of ignorance, the Greek word used here, (Vulgate: despiciens) has the connotation *to disdain, despise.

At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemption under way.

And in the same passage in the Acts, Paul reminds the Athenians that they were "God's offspring," and that God, looking back disapprovingly on "the times of ignorance," had sent the message to mankind, commanding "all men everywhere to repent."

Because that earlier condition seemed to be altogether too wretched, the perdvoia (transformation of mind) took on the moral character of repentance of sins, with the result that the Vulgate could translate it as "poenitentiam agere."

The sin to be repented, of course, is unconsciousness.

As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the God without consciousness.

This idea is more or less in line with the traditional Christian view that God was transformed during the passage from the Old Testament to the New, and, from being the God of wrath, changed into the God of Love a thought that is expressed very clearly by Nicolaus Caussin in the seventeenth century. Carl Jung, CW 9ii, Para 299


"Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness."
- Carl Jung
Red Book, p, 128
JUNG

018 Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness. Carl Jung, The Red Book, Page 232

This life is the way, the long sought-after way to the unfathomable, which we call divine.

There is no other way, all other ways are false paths.

I found the right way, it led me to you, to my soul. I return, tempered and purified.

Do you still know me? How long the separation lasted!

Everything has become so different. And how did I find you? How strange my journey was!

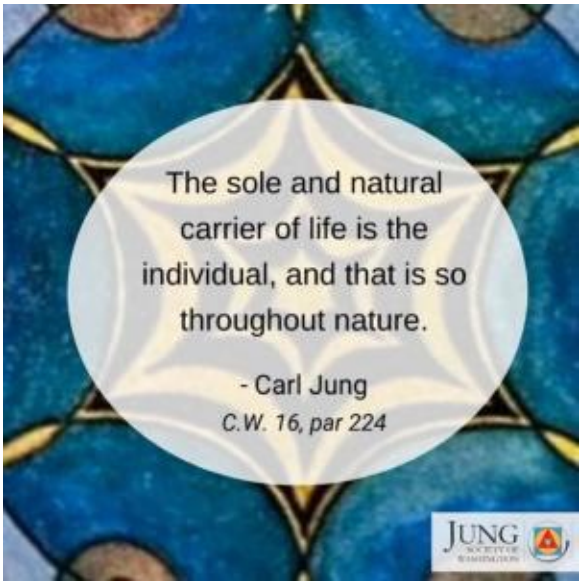
What words should I use to tell you on what twisted paths a good star has guided me to you?

Give me your hand, my almost forgotten soul.

How warm the joy at seeing you again, you long disavowed soul. Life has led me back to you.

Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness.

My soul, my journey should continue with you. I will wander with you and ascend to my solitude. Carl Jung, The Red Book, Page 232



019 The sole and natural carrier of life is the individual, and that is so throughout nature. Carl Jung, CW 16, Para 224

If, then, man cannot exist without society, neither can he exist without oxygen, water, albumen, fat, and so forth.

Like these, society is one of the necessary conditions of his existence.

It would be ludicrous to maintain that man lives in order to breathe air. It is equally ludicrous to say that the individual exists for society.

“Society” is nothing more than a term, a concept for the symbiosis of a group of human beings.

A concept is not a carrier of life.

The sole and natural carrier of life is the individual, and that is so throughout nature.

“Society” or “State” is an agglomeration of life-carriers and at the same time, as an organized form of these, an important condition of life.

It is therefore not quite true to say that the individual can exist only as a particle in society.

At all events man can live very much longer without the State than without air. Carl Jung, CW 16, Para 224



020 These examples show that psychic symptoms need to be judged with the greatest caution.

This is also true of the various forms of transference and its contents.

They sometimes set the doctor almost insoluble problems or cause him all manner of worries which may go to the limits of the endurable and even beyond.

Particularly if he has a marked ethical personality and takes his psychological work seriously, this may lead to moral conflicts and divided loyalties whose real or supposed incompatibility has been the occasion of more than one disaster.

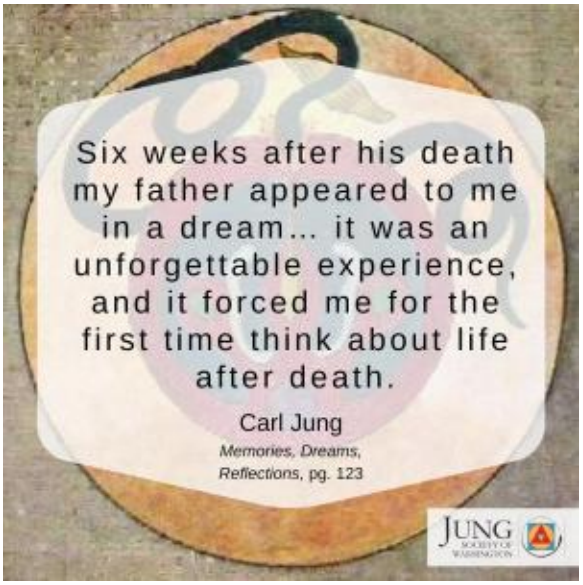
On the basis of long experience I would therefore like to warn against too much therapeutic enthusiasm.

Psychological work is full of snags, but it is just here that incompetents swarm.

The medical faculties are largely to blame for this, because for years they refused to admit the psyche among the aetiological factors of pathology, even though they had no other use for it.

Ignorance is certainly never a recommendation, but often the best knowledge is not enough either.

Therefore I say to the psychotherapist: let no day pass without humbly remembering that everything has still to be learned. Carl Jung, CW 16, Para 464


Six weeks after his death my father appeared to me in a dream... it was an unforgettable experience, and it forced me for the first time think about life after death.
Carl Jung
Memories, Dreams, Reflections, pg. 123
JUNG

021 Six weeks after his death my father appeared to me in a dream.

Suddenly he stood before me and said that he was coming back from his holiday.

He had made a good recovery and was now coming home.

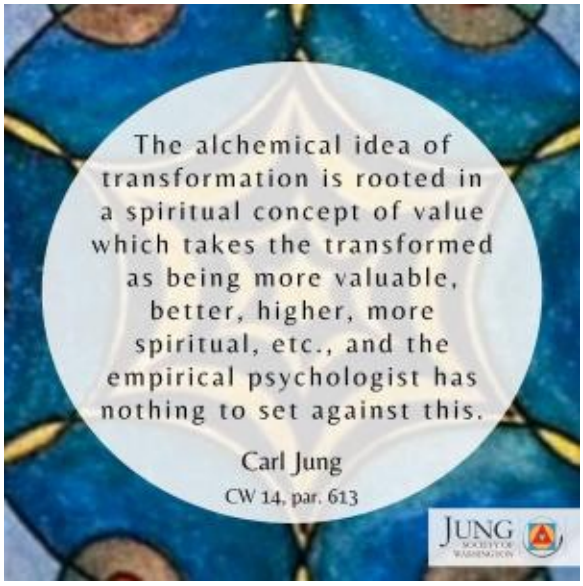
I thought he would be annoyed with me for having moved into his room. But not a bit of it!

Nevertheless, I felt ashamed because I had imagined he was dead. Two days later the dream was repeated.

My father had recovered and was coming home, and again I reproached myself because I had thought he was dead.

Later I kept asking myself: "What does it mean that my father returns in dreams and that he seems so real?"

It was an unforgettable experience, and it forced me for the first time to think about life after death. Carl Jung, MDR, Page 96-97


The alchemical idea of transformation is rooted in a spiritual concept of value which takes the transformed as being more valuable, better, higher, more spiritual, etc., and the empirical psychologist has nothing to set against this.
Carl Jung
CW 14, par. 613
JUNG

022 Although this quaternio plays a considerable role in alchemy, it is not a product of alchemical speculation but an archetype which can be traced back to the primitive marriage class system (four-kin system).

As a quaternity it represents a whole judgment and formulates the psychic structure of man's totality.

This expresses on the one hand the structure of the individual, i.e., a male or female ego in conjunction with the contrasexual unconscious, and on the other hand the ego's relation to the other sex, without which the psychological individual remains incomplete. (By this I mean primarily a psychic relationship.)

But in this schema the idea of transformation, so characteristic of alchemy, is missing.

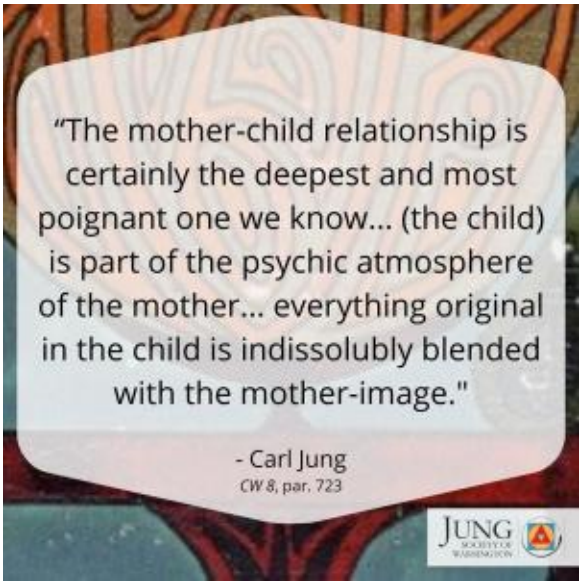
As a scientific discipline, empirical psychology is not in a position to establish whether the conscious ego ranks "higher" or "lower" than the anima, which, like the ego, has a positive and a negative aspect.

Science does not make value-judgments, and though psychology has a concept of "value" it is nothing but a concept of "intensity": one complex of ideas has a higher value when its power of assimilation proves stronger than that of another.

The alchemical idea of transformation is rooted in a spiritual concept of value which takes the "transformed" as being more valuable, better, higher, more spiritual, etc., and the empirical psychologist has nothing to set against this.

But since evaluating and estimating are functions of feeling and nevertheless do play a role in psychology, value must somehow be taken into account.

This happens when an assertion or value-judgment is accepted as an intrinsic part of the description of an object. Carl Jung, CW 14, Para 613


"The mother-child relationship is certainly the deepest and most poignant one we know... (the child) is part of the psychic atmosphere of the mother... everything original in the child is indissolubly blended with the mother-image."
- Carl Jung
CW 8, par. 723
JUNG

024 In order to explain this, I should use the following argument.

The mother-child relationship is certainly the deepest and most poignant one we know; in fact, for some time the child is, so to speak, a part of the mother's body.

Later it is part of the psychic atmosphere of the mother for several years, and in this way everything original in the child is indissolubly blended with the mother-image.

This is true not only for the individual, but still more in a historical sense.

It is the absolute experience of our species, an organic truth as unequivocal as the relation of the sexes to one another.

Thus there is inherent in the archetype,

in the collectively inherited mother-image, the same extraordinary intensity of relationship which instinctively impels the child to cling to its mother.

With the passing of the years, the man grows naturally away from the mother—provided, of course, that he is no longer in a condition of almost animal-like primitivity and has attained some degree of consciousness and culture—but he does not outgrow the archetype in the same natural way.

If he is merely instinctive, his life will run on without choice, since freedom of will always presupposes consciousness.

It will proceed according to unconscious laws, and there will be no deviation from the archetype.

But, if consciousness is at all effective, conscious contents will always be overvalued to the detriment of the unconscious, and from this comes the illusion that in separating from the mother nothing has happened except that one has ceased to be the child of this individual woman.

Consciousness only recognizes contents that are individually acquired; hence it recognizes only the individual mother and does not know that she is at the same time the carrier and representative of the archetype, of the "eternal" mother.

Separation from the mother is sufficient only if the archetype is included, and the same is true of separation from the father. Carl Jung, CW 8, Para 723



025 For such people it is technically very simple to note down the "other" voice in writing and to answer its statements from the standpoint of the ego.

It is exactly as if a dialogue were taking place between two human beings with equal rights, each of whom gives the other credit for a valid argument and considers it worthwhile to modify the conflicting standpoints by means of thorough comparison and discussion or else to distinguish them clearly from one another.

Since the way to agreement seldom stands open, in most cases a long conflict will have to be borne, demanding sacrifices from both sides.

Such a rapprochement could just as well take place between patient and analyst, the role of devil's advocate easily falling to the latter.

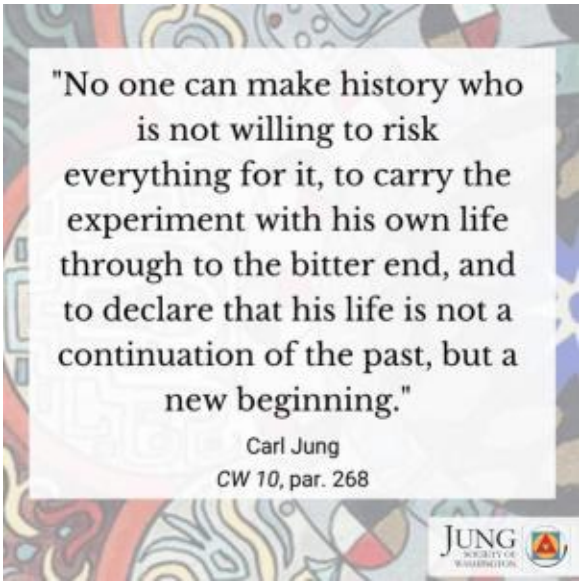
The present day shows with appalling clarity how little able people are to let the other man's argument count, although this capacity is a fundamental and indispensable condition for any human community.

Everyone who proposes to come to terms with himself must reckon with this basic problem.

For, to the degree that he does not admit the validity of the other person, he denies the "other" within himself the right to exist—and vice versa.

The capacity for inner dialogue is a touchstone for outer objectivity. Carl Jung, CW 8,

Para 187


"No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning."
Carl Jung
CW 10, par. 268
JUNG

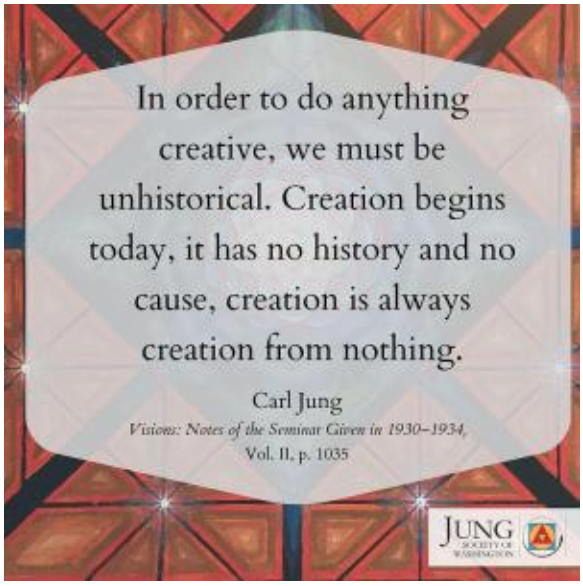
026 Who, then, will blame her for hesitating?

Do not most men prefer to rest on their laurels rather than get into a hopeless conflict as to whether they shall or shall not make history?

In the end it boils down to this: is one prepared to break with tradition, to be "unhistorical" in order to make history, or not?

No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past, but a new beginning.

Mere continuation can be left to the animals, but inauguration is the prerogative of man, the one thing he can boast of that lifts him above the beasts. Carl Jung, CW 10, Para 268


In order to do anything creative, we must be unhistorical. Creation begins today, it has no history and no cause, creation is always creation from nothing.
Carl Jung
Visions: Notes of the Seminar Given in 1930–1934,
Vol. II, p. 1035
JUNG

027 In order to do anything creative, we must be unhistorical. Creation begins today, it has no history and no cause, creation is always creation from nothing.

To be historical is a sort of sterility.

In order to do anything creative, we must be unhistorical.

Creation begins today, it has no history and no cause, creation is always creation from nothing.

To be historical is a sort of sterility.

It is nice to live as the ancestors have always lived, to live in the same house, eat the same food, sleep in the same beds, wear the same clothes.

I have nothing to say against that, it is awfully nice.

But it is an awkward fact that man has at times a fit of enterprise and then he is bound to do something different.

We don’t know whether it is better, but we have to do something about this thing that is bubbling up and wanting to create.

It is most natural, yet to that theologian it was a tremendous thing that anybody should dream of trying to go beyond history; he was afraid to step on the past and go beyond.

For then one faces the great question.

Therefore it needs the philosophy of the East, the enterprising spirit of the crusader, the longing of Ahasuerus, and the willingness to suffer like Christ.

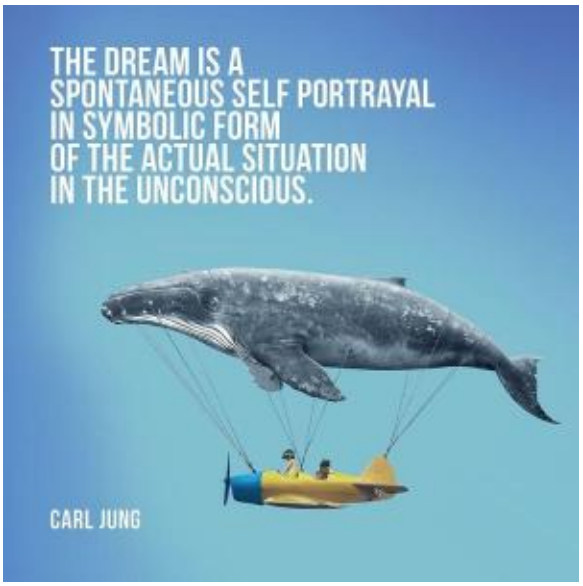
Christ was utterly unhistorical, he was a rebel, in the eyes of the Jewish law he was most sinful.

And what are the theologians doing about him?

If they want to be true followers of Christ, they shall begin every day anew, they shall not repeat old words, they shall not say: "This is a revelation that once took place and since then God has been unable to do anything new."

That is not true because the spirit is forever living and forever beginning something new, the spirit is creative.

At times the spirit goes to sleep and there is no tension for a while, but then it gathers up steam and creates an explosion, and that is utterly unhistorical. Carl Jung, Visions Seminar, Page 1035-1036



028 As against Freud's view that the dream is essentially a wish-fulfilment, I hold with my friend and collaborator Alphonse Maeder that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.

Our view coincides at this point with the conclusions of Silberer.

The agreement with Silberer is the more gratifying in that it came about as the result of mutually independent work. Carl Jung, CW 8, Para 505



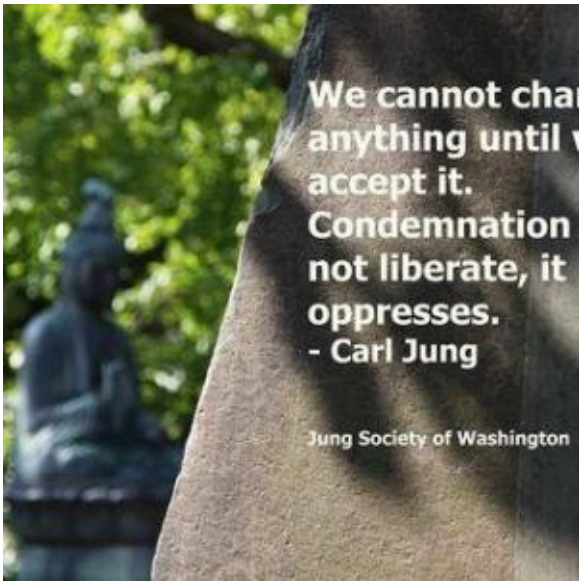
029 nobody can afford to look round and to wait for someone else to do what he is loath to do himself. Carl Jung, Man and His Symbols, Page 91



030 In this way, too, the matter-of-fact and the commonplace come to wear an altered countenance and can even acquire a new glamour. For it all depends on how we look at things, and not on how they are in themselves. The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, CW 17, Para 96



031 Man needs difficulties; they are necessary for health. Carl Jung, CW 8, Para 143

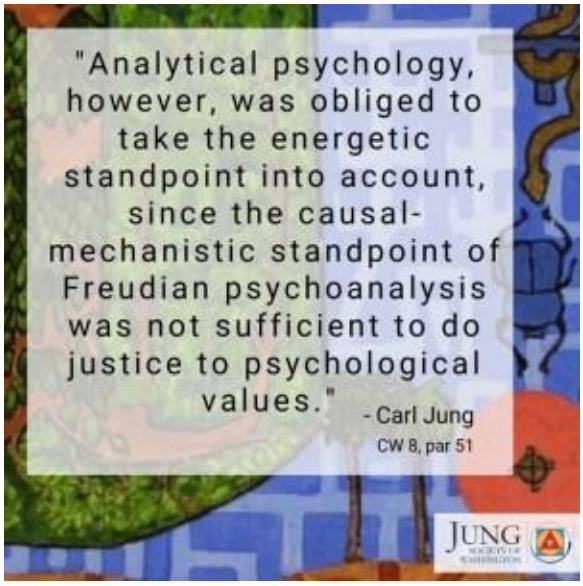


032 We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow sufferer.

I do not in the least mean to say that we must never pass judgment when we desire to help and improve.

But if the doctor wishes to help a human being he must be able to accept him as he is.

And he can do this in reality only when he has already seen and accepted himself as he is. Carl Jung, CW 11, Para 519


"Analytical psychology, however, was obliged to take the energetic standpoint into account, since the causal-mechanistic standpoint of Freudian psychoanalysis was not sufficient to do justice to psychological values."
- Carl Jung
CW 8, par 51
JUNG

033 This way of looking at things has long been familiar.

Everyone speaks of the "storms of youth" which yield to the "tranquility of age."

We speak, too, of a "confirmed belief" after "battling with doubts," of "relief from inner tension," and soThis is the involuntary energic standpoint shared by everyone.

For the scientific psychologist, of course, it remains valueless so long as he feels no need to estimate psychological values, while for physiological psychology this problem does not arise at all.

Psychiatry, as opposed to psychology, is purely descriptive, and until recently it has not concerned itself at all about psychological causality, has in fact even denied it.

Analytical psychology, however, was obliged to take the energic standpoint into account, since the causal-mechanistic standpoint of Freudian psychoanalysis was not sufficient to do justice to psychological values.

Value requires for its explanation a quantitative concept, and a qualitative concept like sexuality can never serve as a substitute.

A qualitative concept is always the description of a thing, a substance; whereas a quantitative concept deals with relations of intensity and never with a substance or a thing.

A qualitative concept that does not designate a substance, a thing, or a fact is a more or less arbitrary exception, and as such I must count a qualitative, hypostatized concept of energy.

A scientific causal explanation now and then needs assumptions of this kind,

yet they must not be taken over merely for the purpose of making

an energic standpoint superfluous.

The same is true of the theory of energy, which at times shows a tendency to deny substance in order to become purely teleological or finalistic.

To substitute a qualitative concept for energy is inadmissible, for that would be a specification of energy, which is in fact a force.

This would be in biology vitalism, in psychology sexualism (Freud), or some other "ism," in so far as it could be shown that the investigators reduced the energy of the total psyche to one definite force or drive.

But drives, as we have shown, are specific forms of energy.

Energy includes these in a higher concept of relation, and it cannot express anything else than the relations between psychological values. Carl Jung, CW 8, Para 51


CG Jung
If you are in yourself,
You become aware
Of your incapacity.
You will see how little capable
You are of imitating the heroes
& of being a hero yourself.
So you will also no longer
Force others to become heroes.
Like you,
They suffer from incapacity.
-CG Jung, Liber Primus
fol. v(r)/v(v)

034 If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before.

Selfish desire only apparently led you to men, but in reality it led you away from them and in the end to yourself, which to you and to others was the most remote.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others.

If you are in yourself, you become aware of your incapacity.

You will see how little capable you are of imitating the heroes and of being a hero yourself.

So you will also no longer force others to become heroes.

Like you, they suffer from incapacity.

Incapacity, too, wants to live, but it will overthrow your Gods. Carl Jung, The Red Book, Page 245


The greater the tension, the greater the potential. Great energy springs from a correspondingly great tension of opposites.
Carl Jung
CW 13, par. 154
JUNG

035 But the greater the tension, the greater the potential.

Great energy springs from a correspondingly great tension of opposites.

It was to the constellation of the most powerful opposites within him that Paracelsus owed his almost daemonic energy, which was not an unalloyed gift of God but went hand in hand with his impetuous and quarrelsome temperament, his hastiness, impatience, discontentedness, and his arrogance.

Not for nothing was Paracelsus the prototype of Faust, whom Jacob Burckhardt once called "a great primordial image" in the soul of every German.

From Faust the line leads direct to Nietzsche, who was a Faustian man if ever there was one.

What still maintained the balance in the case of Paracelsus and Angelus Silesius —"I under God and God under me"—was lost in the twentieth century, and the scale sinks lower and lower under the weight of an ego that fancies itself more and more godlike.

Paracelsus shared with Angelus Silesius his inner piety and the touching but dangerous simplicity of his relationship to God.

But alongside this spirituality a countervailing chthonic spirit made itself felt to an almost frightening degree: there was no form of manticism and magic that Paracelsus did not practise himself or recommend to others.

Dabbling in these arts—no matter how enlightened one thinks one is—is not without

its psychological dangers.

Magic always was and still is a source of fascination.

At the time of Paracelsus, certainly, the world teemed with marvels: everyone was conscious of the immediate presence of the dark forces of nature.

Astronomy and astrology were not yet separated.

Kepler still cast horoscopes.

Instead of chemistry there was only alchemy. Amulets, talismans, spells for healing wounds and diseases were taken as a matter of course.

A man so avid for knowledge as Paracelsus could not avoid a thorough investigation of all these things, only to discover that strange and remarkable effects resulted from their use.

But so far as I know he never uttered a clear warning about the psychic dangers of magic for the adept.

He even scoffed at the doctors because they understood nothing of magic.

But he does not mention that they kept away from it out of a quite justifiable fear.

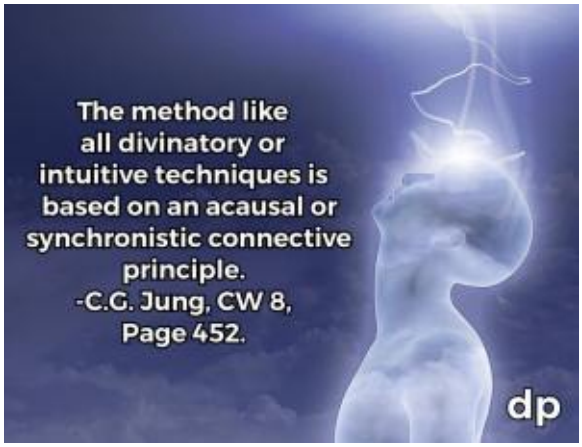
And yet we know from the testimony of Conrad Gessner, of Zurich, that the very doctors whom Paracelsus attacked shunned magic on religious grounds and accused him and his pupils of sorcery.

Writing to Crato von Crafftheim about Paracelsus's pupil Adam von Bodenstein, Gessner says:

"I know that most people of this kind are Arians and deny the divinity of Christ . . . Oporin in Basel, once a pupil of Theophrastus and his private assistant [familiaris], reported strange tales concerning the latter's intercourse with demons. They are given to senseless astrology, geomancy, necromancy, and other forbidden arts. I myself suspect that they are the last of the Druids, those of the ancient Celts who were instructed for several years in underground places by demons. It is also certain that such things are done to this very day at Salamanca in Spain. From this school also arose the wandering scholars, as they are commonly called. The most famous of these was Faust, who died not so long ago."

Elsewhere in the same letter Gessner writes:

"Theophrastus has assuredly been an impious man and a sorcerer [magus], and has had intercourse with demons." Carl Jung, CW 13, Para 154



036

The method, like all divinatory or intuitive techniques, is based on an acausal or synchronistic connective principle.

In practice, as any unprejudiced person will admit, many obvious cases of synchronicity occur during the experiment, which could be rationally and somewhat arbitrarily explained away as mere projections.

But if one assumes that they really are what they appear to be, then they can only be meaningful coincidences for which, as far as we know, there is no causal explanation.

The method consists either in dividing the forty-nine yarrow stalks into two heaps at random and counting off the heaps by threes and fives, or in throwing three coins six times, each line of the hexagram being determined by the value of obverse and reverse (heads 3, tails 2).

The experiment is based on a triadic principle (two trigrams) and contains sixty-four mutations, each corresponding to a psychic situation.

These are discussed at length in the text and appended commentaries.

There is also a Western method of very ancient origin which is based on the same general principle as the / Ching, the only difference being that in the West this principle is not triadic but, significantly enough, tetradic, and the result is not a hexagram built up of Yang and Yin lines but sixteen figures composed of odd and even numbers.

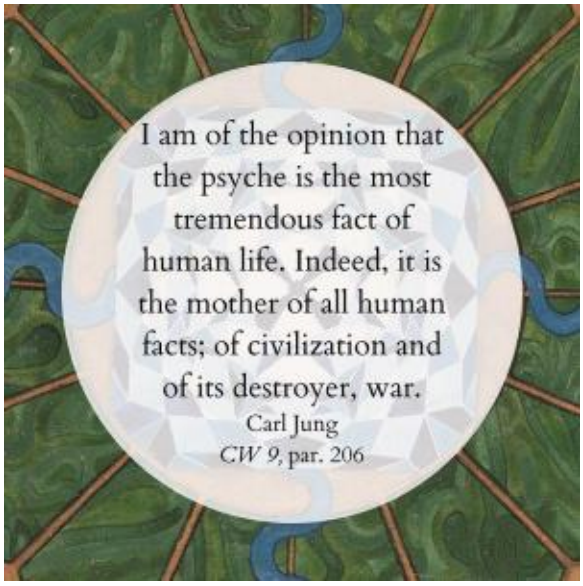
Twelve of them are arranged, according to certain rules, in the astrological houses.

The experiment is based on 4 X 4 lines consisting of a random number of points which the questioner marks in the sand or on paper from right to left.

In true Occidental fashion the combination of all these factors goes into considerably more detail than the / Ching.

Here too there are any amount of meaningful coincidences, but they are as a rule harder to understand and therefore less obvious than in the latter.

In the Western method, which was known since the thirteenth century as the Ars Geomantica or the Art of Punctation and enjoyed a widespread vogue, there are no real commentaries, since its use was only mantic and never philosophical like that of the / Ching. Carl Jung, CW 8, Para 866


I am of the opinion that the psyche is the most tremendous fact of human life. Indeed, it is the mother of all human facts; of civilization and of its destroyer, war.
Carl Jung
CW 9, par. 206

037 This a process that we can in any way observe.

We can neither measure nor weigh nor photograph it.

It is entirely beyond sense perception.

We have to do here with a purely psychic reality, which is transmitted to us only indirectly through personal statements.

One speaks of rebirth; one professes rebirth; one is filled with rebirth.

This we accept as sufficiently real. We are not concerned here with the question: is rebirth a tangible process of some sort?

We have to be content with its psychic reality.

I hasten to add that I am not alluding to the vulgar notion that anything "psychic" is either nothing at all or at best even more tenuous than a gas.

Quite the contrary; I am of the opinion that the psyche is the most tremendous fact of human life.

Indeed, it is the mother of all human facts; of civilization and of its destroyer, war.

All this is at first psychic and invisible.

So long as it is "merely" psychic it cannot be experienced by the senses, but is nonetheless

indisputably real.

The mere fact that people talk about rebirth, and that there is such a concept at all, means that a store of psychic experiences designated by that term must actually exist.

What these experiences are like we can only infer from the statements that have been made about them.

So, if we want to find out what rebirth really is, we must turn to history in order to ascertain what "rebirth" has been understood to mean. Carl Jung, CW 9i, Para 206



038 You gain everything from the God whom you bear, but not his weapon, since he crushed it.

He who conquers needs weapons. But what else do you want to conquer?

You cannot conquer more than the earth. And what is the earth?

It is round all over and hangs like a drop in the cosmos.

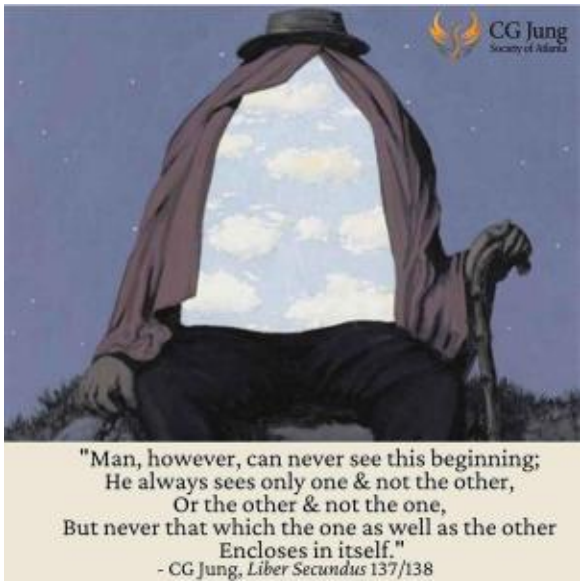
You will not reach the sun, and your power will not even extend to the barren moon; you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth.

You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least you must conquer death.

So do not be a fool, throw down your weapon. God himself smashed his weapon.

Armor is enough to protect you from fools who still suffer from the need to conquer.

God's armor will make you invulnerable and invisible to the worst foo Carl Jung, The Red Book, Page 283


CG Jung
"Man, however, can never see this beginning;
He always sees only one & not the other,
Or the other & not the one,
But never that which the one as well as the other
Encloses in itself."
- CG Jung, *Liber Secundus* 137/138

039 Man, however, can never see this beginning; he always sees only one and not the other, or the other and not the one, but never that which the one as well as the other encloses in itself.

The point of origin is where the mind and the will stand still; it is a state of suspension that evokes my outrage, my defiance and eventually my greatest fear.

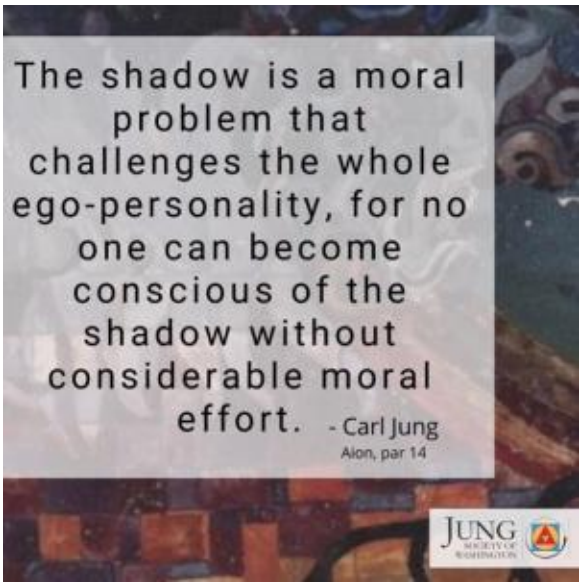
For I can see nothing anymore and can no longer want anything.

Or at least that is how it seems to me.

The way is a highly peculiar standstill of everything that was previously movement, it is a blind waiting, a doubtful listening and groping.

One is convinced that one will burst.

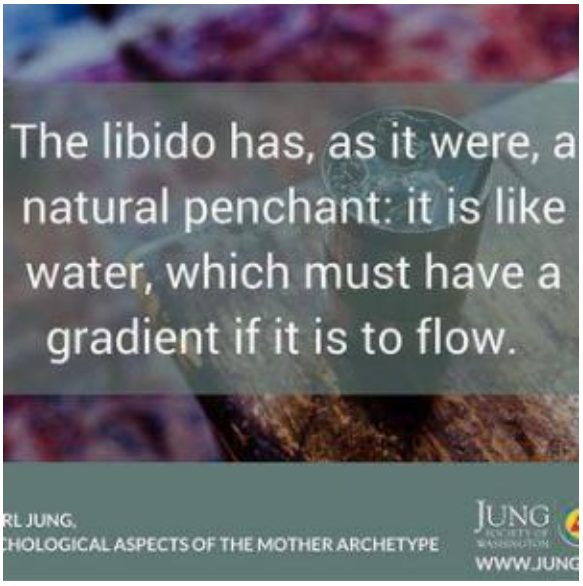
But the resolution is born from precisely this tension, and it almost always appears where one did not expect it. Carl Jung, The Red Book, Page 311


The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. - Carl Jung
Aion, par 14
JUNG

040 The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort.

To become conscious of It involves recognizing the dark aspects of the personality as present and real.

This act is the essential condition for any kind of self-knowledge, and It therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period. Carl Jung, CW 9ii, Para 14


The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.
RL JUNG.
CHOLOGICAL ASPECTS OF THE MOTHER ARCHETYPE
JUNG
WWW.JUNG

041 The instincts operate most smoothly when there is no consciousness to conflict with them, or when what consciousness there is remains firmly attached to instinct.

This condition no longer applies even to primitive man, for everywhere we find psychic systems at work which are in some measure opposed to pure instinctuality.

And if a primitive tribe shows even the smallest traces of culture, we find that creative fantasy is continually engaged in producing analogies to instinctual processes in order to free the libido from sheer instinctuality by guiding it towards analogical ideas.

These systems have to be constituted in such a way that they offer the libido a kind of natural gradient.

For the libido does not incline to anything, otherwise it would be possible to turn it in any direction one chose.

But that is the case only with voluntary processes, and then only to a limited degree.

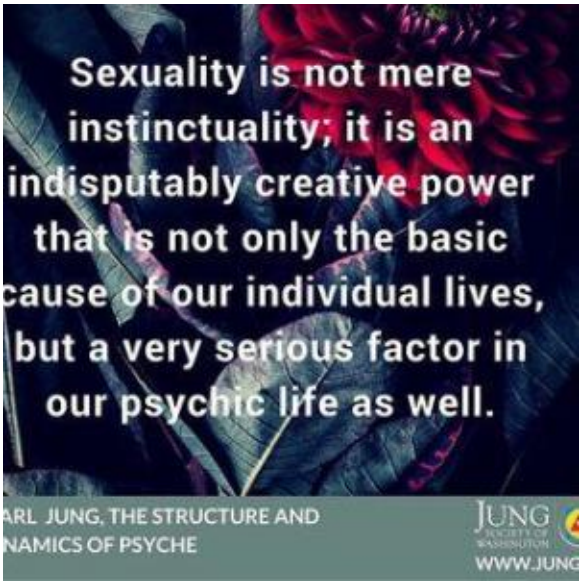
The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.

The nature of these analogies is therefore a serious problem because, as we have said, they must be ideas which attract the libido.

Their special character is, I believe, to be discerned in the fact that they are archetypes, that Is, universal and inherited patterns which, taken together, constitute the structure of the unconscious.

When Christ, for instance, speaks to Nicodemus of spirit and water, these are not just random ideas, but typical ones which have always exerted a powerful fascination on the mind.

Christ is here touching on the archetype, and that, if anything, will convince Nicodemus, for the archetypes are the forms or river-beds along which the current of psychic life has always flowed. Carl Jung, CW 5, Para 337


Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well.
ARL JUNG, THE STRUCTURE AND
NAMICS OF PSYCHE
JUNG
WWW.JUNG

042 The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws.

Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well.

Today we know only too well the grave consequences that sexual disturbances can bring in their train.

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself. For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations.

Where would the spirit be if it had no peer among the instincts to oppose it? It would be nothing but an empty form.

A reasonable regard for the other instincts has become for us a self-evident necessity, but with sex it is different.

For us sex is still problematical, which means that on this point we have not reached a degree of consciousness that would enable us to do full justice to the instinct without appreciable moral injury.

Freud is not only a scientific investigator of sexuality, but also its champion; therefore, having regard to the great importance of the sexual problem, I recognize the moral justification of his concept of sexuality even though I cannot accept it scientifically. Carl Jung, CW 8, Para 107


... if the risk is not taken, the
meaning of life is somehow violated
and the whole future is condemned
to hopeless staleness, to a drab grey
lit only by will-o'-the-wisps.
ARL JUNG,
E SYMBOLS OF TRANSFORMATION
JUNG
SOCIETY OF
WASHINGTON

043 The spirit of evil is fear, negation, the adversary who opposes life in its struggle for eternal duration and thwarts every great deed, who infuses into the body the poison of weakness and age through the treacherous bite of the serpent; he is the spirit of regression, who threatens us with bondage to the mother and with dissolution and extinction in the unconscious.

For the hero, fear is a challenge and a task, because only boldness can deliver from fear.

And if the risk is not taken, the meaning of life is somehow violated, and the whole future is condemned to hopeless staleness, to a drab grey lit only by will-o'-the-wisps. Carl Jung, CW 5, Para 551


"It is difficult to be a saint,
because even a patient and long
suffering nature will not readily
endure such a high degree of
differentiation and defends itself
in its own way."
RL JUNG,
BOLS OF TRANSFORMATION, PARA 435-436
JUNG
WWW.JUNG

044 It is difficult to be a saint, because even a patient and longsuffering nature will not readily endure such a high degree of differentiation and defends itself in its own way.

The constant companion of sanctity is temptation, without which no true saint can live.

We know that these temptations can pass off unconsciously, so that only their equivalents reach consciousness in the form of symptoms.

We know, too, that Herz traditionally rhymes with Schmerz.

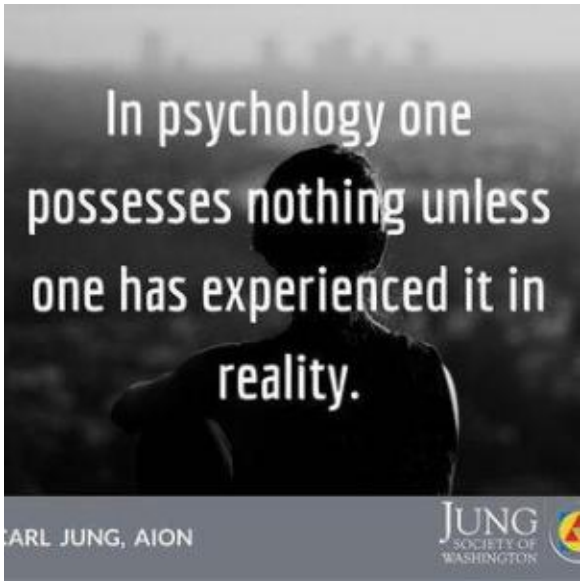
It is a well-known fact that hysterics substitute a physical pain for a psychic pain which is not felt because repressed.

Catherina Emmerich's biographer has understood this more or less correctly, but her own interpretation of the pain is based, as usual, on a projection: it is always the others who secretly say all sorts of wicked things about her, and this is the cause of her pains.

The facts of the matter are rather different: the renunciation of all life's joys, this fading before the flower, is always painful, and especially painful are the unfulfilled desires and the attempts of nature to break through the barrier of repression, without which no such differentiation would be possible.

The gossip and sarcastic gibes of the sisters very naturally pick on these painful things, so that it must seem to the saint as if her difficulties came from there.

She could hardly know that gossip is very apt to take over the role of the unconscious, and, like a skilled adversary, always aims at the chinks in our armour of which we know nothing. Carl Jung, CW 5, Para 436



045 It would seem that one can pursue any science with the intellect alone except psychology, whose subject- the psyche has more than the two aspects mediated by sense-perception and thinking.

The function of value feeling is an integral part of our conscious orientation and ought not to be missing in a psychological judgment of any scope, otherwise the model we are trying to build of the real process will be incomplete.

Every psychic process has a value quality attached to it, namely its feeling-tone.

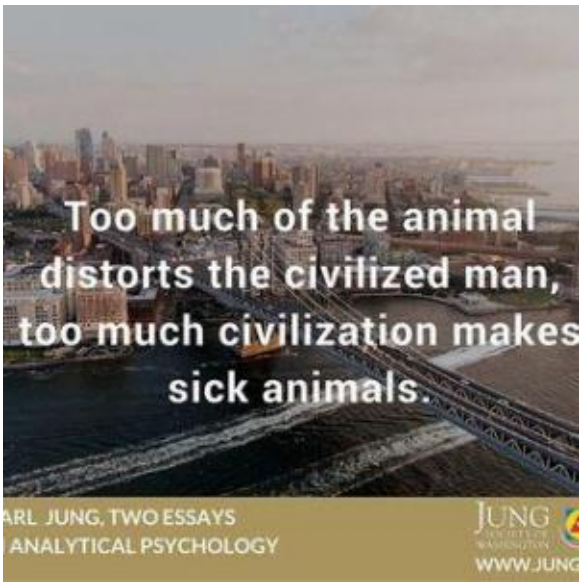
This indicates the degree to which the subject is affected by the process or how much it means to him (in so far as the process reaches consciousness at all).

It is through the "affect" that the subject becomes involved and so comes to feel the whole weight of reality.

The difference amounts roughly to that between a severe illness which one reads about in a textbook and the real illness which one has.

In psychology one possesses nothing unless one has experienced it in reality.

Hence a purely intellectual insight is not enough, because one knows only the words and not the substance of the thing from inside. Carl Jung, CW 9ii, Para 61



046 Yet things are not quite so simple as that.

Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it.

He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body.

On the other side he is related to the highest forms of the spirit. But he thrives only when spirit and instinct are in right harmony.

If one or the other aspect is lacking to him, the result is injury or at least a lopsided-

ness that may easily veer towards the pathological.

Too much of the animal distorts the civilized man, too much civilization makes sick animals.

This dilemma reveals the vast uncertainty that Eros holds for man.

For, at bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent.

But triumph over nature is dearly paid for.

Nature requires no explanations of principle, but asks only for tolerance and wise measure. Carl Jung, CW 7, Para 32

047 Dr. Jung: That is true, and that is a positive criterion for the fact that this must be a vision.

Her dreams were full of feeling, she was afraid, excited, she played music. In that last dream of the graveyard in France there was an intense feeling atmosphere.

But this series of images is completely devoid of it, which can only come from the fact that this vision is not the exclusive work of the unconscious; otherwise there would be a mood in it.

Her conscious attitude excludes her feeling, and from that fact you can see how these fantasies are produced.

It is first of all her unconscious that operates; she does not know what is going to happen.

If I asked her what she was going to see next, she would not have the faintest idea; the images that appear are sudden and unexpected, which proves the activity of the unconscious.

But the unconscious, as we have seen from her dreams, is very emotional, it is full of feeling.

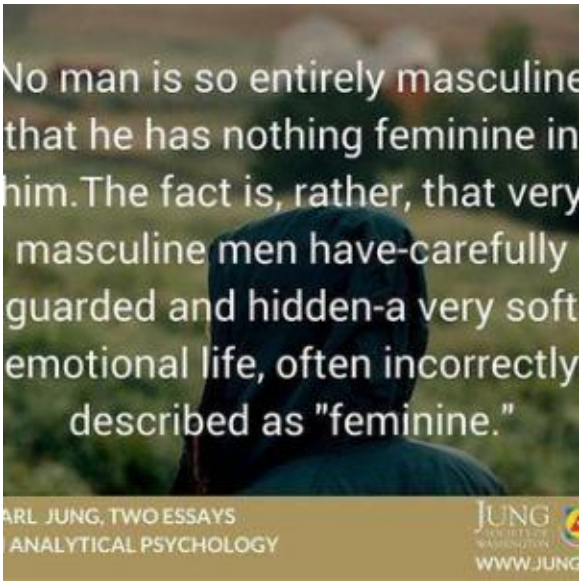
And the reason that does not appear is that another factor is operating, her consciousness; since her conscious attitude is intellectual, that extinguishes the feeling.

So the original picture which the unconscious is trying to bring up is peculiarly denaturalized by the searchlight of the intellectual consciousness, and what you see is a sort of compromise between the unconscious and the conscious functions.

Mind you, she is not consciously blotting out the feeling, because she is in the primitive condition where she only perceives things.

Her conscious thinking is still there, but it is exteriorized; it is as if she had left her intellectual apparatus outside in the night somewhere, and somebody else were now playing upon it.

It is apparently left to the guidance of the unconscious, and the two together make a series of pictures of a peculiarly unfeeling nature, in spite of the emotional unconscious being its main substance. Carl Jung, Visions Seminar, Page 99-100



048 No man is so entirely masculine that he has nothing feminine in him.

The fact is, rather, that very masculine men have—carefully guarded and hidden—a very soft emotional life, often incorrectly described as "feminine."

A man counts it a virtue to repress his feminine traits as much as possible, just as a woman, at least until recently, considered it unbecoming to be "mannish."

The repression of feminine traits and inclinations naturally causes these contrasexual demands to accumulate in the unconscious.

No less naturally, the imago of woman (the soul-image) becomes a receptacle for these demands, which is why a man, in his love-choice, is strongly tempted to win the woman who best corresponds to his own unconscious femininity—a woman, in short, who can unhesitatingly receive the projection of his soul.

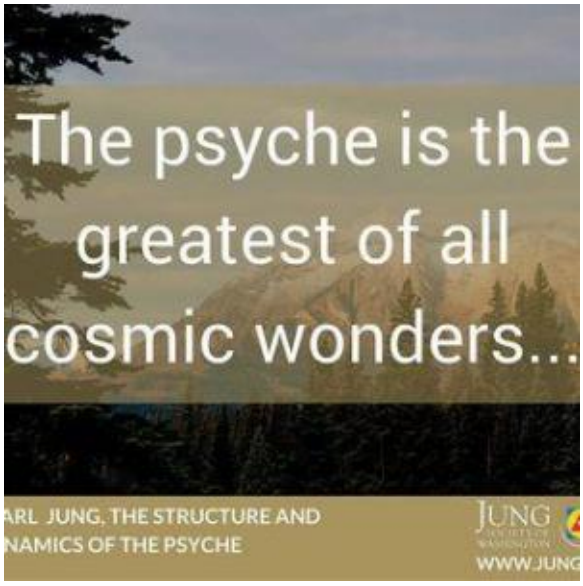
Although such a choice is often regarded and felt as altogether ideal, it may turn out that the man has manifestly married his own worst weakness. Carl Jung, CW 7, Para 297


It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going.
ARL JUNG, AION
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SOCIETY OF WASHINGTON

049 It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going.

Not consciously, of course for consciously he is engaged in bewailing and cursing a faithless world that recedes further and further into the distance.

Rather, it is an unconscious factor which spins the illusions that veil his world. And what is being spun is a cocoon, which in the end will completely envelop him. Carl Jung, CW 9ii, CW 18



050 The attempts that have been made, during the last three hundred years, to grasp the psyche are all part and parcel of that tremendous expansion of knowledge which has brought the universe nearer to us in a way that staggers the imagination.

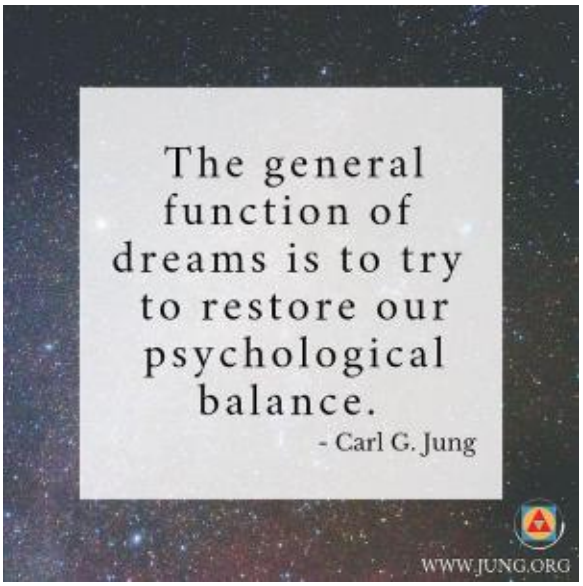
The thousandfold magnifications made possible by the electron microscope vie with the five hundred million light-year distances which the telescope travels.

Psychology is still a long way from a development similar to that which the other natural sciences have undergone; also, as we have seen, it has been much less able to shake off the trammels of philosophy.

All the same, every science is a function of the psyche, and all knowledge is rooted in it.

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. It is in the highest degree odd that Western man, with but very few—and ever fewer exceptions, apparently pays so little regard to this fact.

Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming nonexistence. Carl Jung, CW 8, Para 357



051 The general function of dreams is to try to restore our psychological balance by producing dream material that re-establishes, in a subtle way, the total psychic equilibrium.

This is what I call the complementary (or compensatory) role of dreams in our psychic make-up.

It explains why people who have unrealistic ideas or too high an opinion of themselves, or who make grandiose plans out of proportion to their real capacities, have dreams of flying or falling.

The dream compensates for the deficiencies of their personalities, and at the same time it warns them of the dangers in their present course.

If the warnings of the dream are disregarded, real accidents may take their place.

The victim may fall downstairs or may have a motor accident. Carl Jung, Memories Dreams Reflections, Page 161-162


"To me dreams are part of nature, which harbors no intention to deceive but expresses something as best it can."
- Carl Jung
JUNG

052 I was never able to agree with Freud that the dream is a "facade" behind which its meaning lies hidden a meaning already known but maliciously, so to speak, withheld from consciousness.

To me dreams are a part of nature, which harbors no intention to deceive, but expresses something as best it can, just as a plant grows or an animal seeks its food as best it can.

These forms of life, too, have no wish to deceive our eyes, but we may deceive ourselves because our eyes are shortsighted.

Or we hear amiss because our ears are rather deaf but it is not our ears that wish to deceive us.

Long before I met Freud I regarded the unconscious, and dreams, which are its direct exponents, as natural processes to which no arbitrariness can be attributed, and above all no legerdemain.

I knew no reasons for the assumption that the tricks of consciousness can be extended to the natural processes of the unconscious.

On the contrary, daily experience taught me what intense resistance the unconscious opposes to the tendencies of the conscious mind. Carl Jung, Memories Dreams Reflections, Page 161-162



053 If a man knows more than others, he becomes lonely.

But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.


Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul.
- Carl G. Jung
JUNG

054 Thus, language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul.

We must emphatically agree with Anatole France when he says:

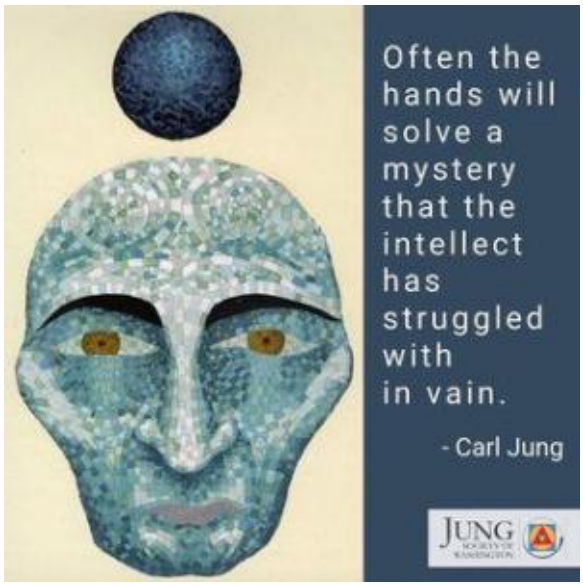
What is thinking? And how does one think?

We think with words; that in itself is sensual and brings us back to nature. Think of it!

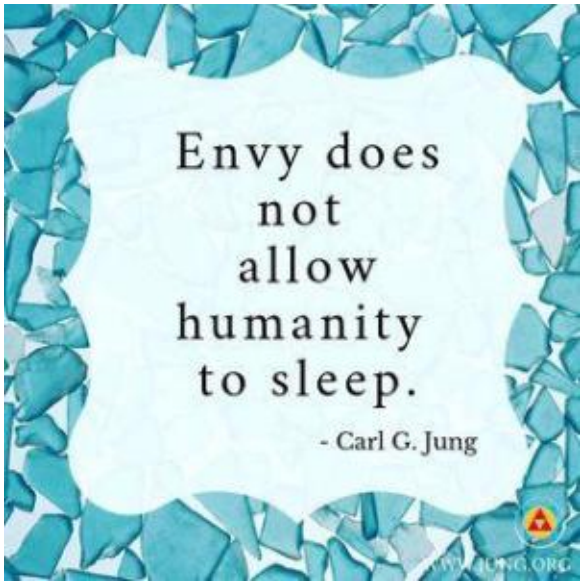
a metaphysician has nothing with which to build his world system except the perfected cries of monkeys and dogs.

What he calls profound speculation and transcendental method is merely the stringing together, in an arbitrary order, of onomatopoeic cries of hunger, fear, and love from the primeval forests, to which have become attached, little by little, meanings that are believed to be abstract merely because they are loosely used.

Have no fear that the succession of little cries, extinct or enfeebled, that composes a book of philosophy will teach us so much about the universe that we can no longer go on living in it. Carl Jung, CW 5, Para 13



055 Often the hands know how to solve a riddle with which the intellect has wrestled in vain. Carl Jung, CW 8, Para 180



056 At the same time it is an event that was repeated many times in history, for instance in the case of Caesar and Brutus. Through the myth is extremely old it is still a subject for repetition, as it expresses the simple fact that envy does not let mankind sleep in peace Carl Jung, CW 5, Para 42


Rebirth symbolism always means a new uniting of opposites in the process of transformation. But to bring pairs of opposites together in a static condition is a sort of compromise.
Carl Jung
Visions: Notes of the Seminar Given in 1930–1934,
Vol. I , p. 649
JUNG

057 Dr. Jung: The scarab, the kheper-ra, has always symbolized the rebirth of the sun, as our patient knows. Green means verdant or vegetation, spring is a spiritual rebirth.

Moreover, rebirth symbolism always means a new uniting of opposites in the process of transformation.

But to bring pairs of opposites together in a static condition is a sort of compromise.

One says sadly: "Alas, yes, black is white and white is black," and that causes a sort of indifferent mixture, an apathetic standstill.

The union is only correct when the opposites grow together in a living progress. You see, the young men nearly ruin themselves here, wounding themselves till the blood pours into the earth.

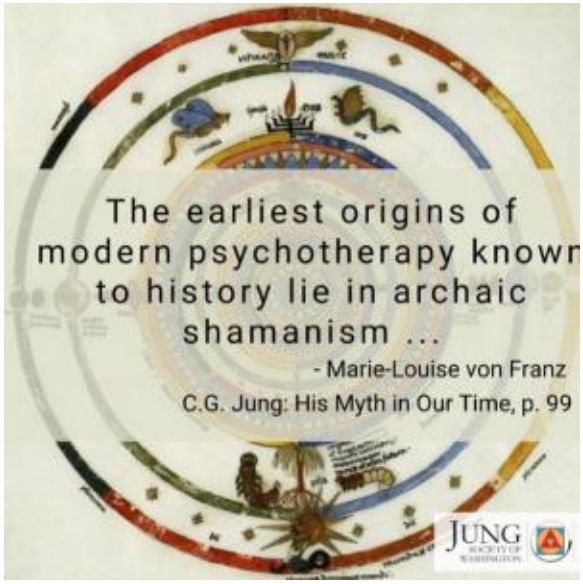
They are also sacrificed in a way, as the dwarfs are buried alive; the pairs of opposites are injured, they lose their power, and then they unite. Through the sacrificial blood from above, flowing down upon the corpses of the dwarfs below, the scarab is created.

The scarab is a symbol of the union of the opposites, and it is here a rebirth symbol brought about by the activity of the animus.

This is like a mystery play, it is an anticipation of what should happen; it is as if the unconscious were saying to this woman:

"The meaning of what I am showing you is really a mystery of rebirth, it means life,

but not as you understand it; the vision says you ran away from the mystery of rebirth because you misunderstood it, you thought that pain should not be, or that fire should not be, and so you cheated yourself; what is being performed before your eyes is what should be." Carl Jung, Visions Seminar, Vol. II, Page 648-649


The earliest origins of
modern psychotherapy known
to history lie in archaic
shamanism ...
- Marie-Louise von Franz
C.G. Jung: His Myth in Our Time, p. 99
JUNG

058 The earliest origins of modern psychotherapy known to history lie in archaic shamanism and in the practices of the medicine men of primitive peoples.

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective.

He heals the sufferer by means of his own trance, he leads the dead into the "realm of the shadows" and serves as mediator between them and their gods; in a way he watches over their "souls."

"The shaman," says Eliade, "is the great specialist in the human soul; he alone 'sees' it, for he knows its 'form' and its destiny."

His gift of moving freely among the powers of the beyond is sometimes a family inheritance but is more often rooted in an individual experience of vocation.

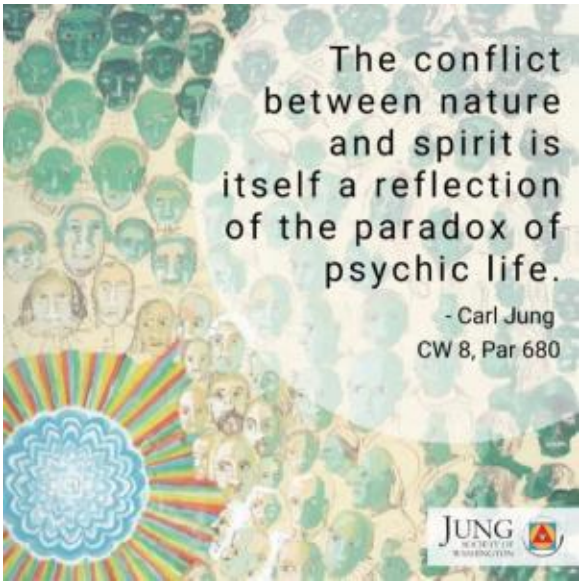
This is generally heralded by a period of psychic disorientation.

When called, he sets himself apart, turns contemplative; often he receives his call through a dream experience.

Sometimes he falls ill, physically, and is not restored to health until he begins to shamanize.

The shaman is, however, psychically essentially normal, though usually more sensitive and more excitable than other people.

(The Romans speak of genus irritabile vatum, the excitable race of seers.) Marie-Louise Von Franz, C.G. Jung His Myth in Our Time, Page 99



059 The following reflections are my way of attempting to solve this problem.

The conflict between nature and spirit is itself a reflection of the paradox of psychic life.

This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself.

Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all.

The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something."

Without a doubt it is our only immediate experience.

All that I experience is psychic.

Even physical pain is a psychic image which I experience; my sense impressions—for all that they force upon me a world of impenetrable objects occupying space—are psychic images, and these alone constitute my immediate experience, for they alone are the immediate objects of my consciousness.

My own psyche even transforms and falsifies reality, and it does this to such a degree that I must resort to artificial means to determine what things are like apart from myself.

Then I discover that a sound is a vibration of air of such and such a frequency, or that

a colour is a wave of light of such and such a length.

We are in truth so wrapped about by psychic images that we cannot penetrate at all to the essence of things external to ourselves.

All our knowledge consists of the stuff of the psyche which, because it alone is immediate, is superlatively real.

Here, then, is a reality to which the psychologist can appeal—namely, psychic reality. Carl Jung, CW 8, Para 680


"No one can take the step into life without making certain assumptions, and occasionally these assumptions are false -- that is, they do not fit the conditions into which one is thrown."
- Carl Jung
C.W. 8, Par 761
JUNG

060 We are all familiar with the sources of the problems that arise in the period of youth.

For most people it is the demands of life which harshly put an end to the dream of childhood.

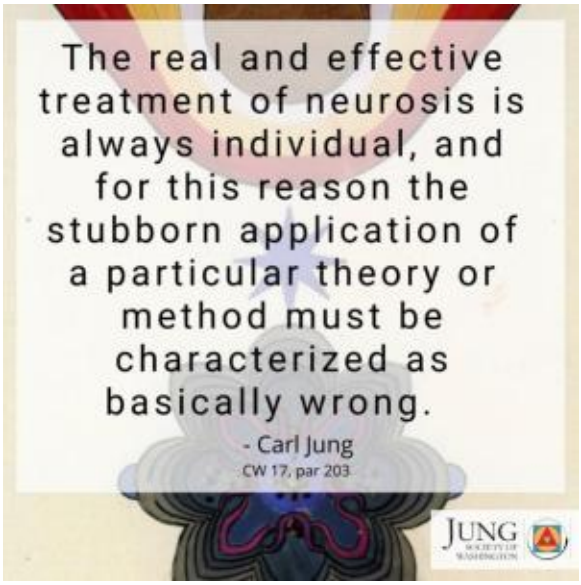
If the individual is sufficiently well prepared, the transition to a profession or career can take place smoothly.

But if he clings to illusions that are contrary to reality, then problems will surely arise.

No one can take the step into life without making certain assumptions, and occasionally these assumptions are false—that is, they do not fit the conditions into which one is thrown.

Often it is a question of exaggerated expectations, underestimation of difficulties, unjustified optimism, or a negative attitude.

One could compile quite a list of the false assumptions that give rise to the first conscious problems. Carl Jung, CW 8, Para 761


The real and effective treatment of neurosis is always individual, and for this reason the stubborn application of a particular theory or method must be characterized as basically wrong.
- Carl Jung
CW 17, par 203
JUNG

061 Since there is no nag that cannot be ridden to death, all theories of neurosis and methods of treatment are a dubious affair.

So I always find it cheering when businesslike physicians and fashionable consultants aver that they treat patients along the lines of "Adler," or of "Kunkel," or of "Freud," or even of "Jung."

There simply is not and cannot be any such treatment, and even if there could be, one would be on the surest road to failure.

When I treat Mr. X, I have of necessity to use method X, just as with Mrs. Z I have to use method Z.

This means that the method of treatment is determined primarily by the nature of the case.

All our psychological experiences, all points of view whatsoever, no matter from what theory they derive, may be of use on the right occasion.

A doctrinal system like that of Freud or Adler consists on the one hand of technical rules, and on the other of the pet emotive ideas of its author.

Still under the spell of the old pathology, which unconsciously regarded diseases as distinct "entia" in the Paracelsian sense, each of them thought it possible to describe a neurosis as if it presented a specific and clearly defined clinical picture.

In the same way doctors still hoped to capture the essence of the neurosis with doctrinaire classifications and to express it in simple formulae.

Such an endeavour was rewarding up to a point, but it only thrust all the unessential features of the neurosis to the forefront, and thus covered up the one aspect that is essential, namely the fact that this illness is always an intensely individual phenomenon.

The real and effective treatment of neurosis is always individual, and for this reason the stubborn application of a particular theory or method must be characterized as basically wrong.

If it has become evident anywhere that there are not so much illnesses as ill people, this is manifestly the case in neurosis.

Here we meet with the most individual clinical pictures it is possible to imagine, and not only that, but we frequently find in the neuroses contents or components of personality which are far more characteristic of the patient as an individual than the somewhat colourless figure he is all too likely to cut in civilian life.

Because the neuroses are so extraordinarily individualistic, their theoretical formulation is an impossibly difficult task, as it can only refer to the collective features, i.e., those common to many individuals.

But that is precisely the least important thing about the illness, or rather, it is totally irrelevant.

Apart from this difficulty there is something else to be considered, the fact, namely, that nearly every psychological principle, every truth relating to the psyche, must, if it is to be made absolutely true, immediately be reversed.

Thus one is neurotic because one has repressions or because one does not have repressions; because one's head is full of infantile sex fantasies or because one has no fantasies; because one is childishly unadapted to one's environment or because one is adapted too exclusively to the environment; because one does or because one does not live by the pleasure principle; because one is too unconscious or because one is too conscious; because one is selfish or because one exists too little as a self; and so on.

These antinomies, which can be multiplied at will, show how difficult and thankless is the task of theory-building in psychology. Carl Jung, CW 17, Para 203



062 The hallmarks of spirit are, firstly, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images.

This spiritual entity approaches primitive man from outside; but with increasing development it gets lodged in man's consciousness and becomes a subordinate function, thus apparently forfeiting its original character of autonomy.

That character is now retained only in the most conservative views, namely in the religions.

The descent of spirit into the sphere of human consciousness is expressed in the myth of the divine νοῦς caught in the embrace of φύσις.

This process, continuing over the ages, is probably an unavoidable necessity, and the religions would find themselves in a very forlorn situation if they believed in the attempt to hold up evolution.

Their task, if they are well advised, is not to impede the ineluctable march of events, but to guide it in such a way that it can proceed without fatal injury to the soul.

The religions should therefore constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness.

He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and "inspiration."

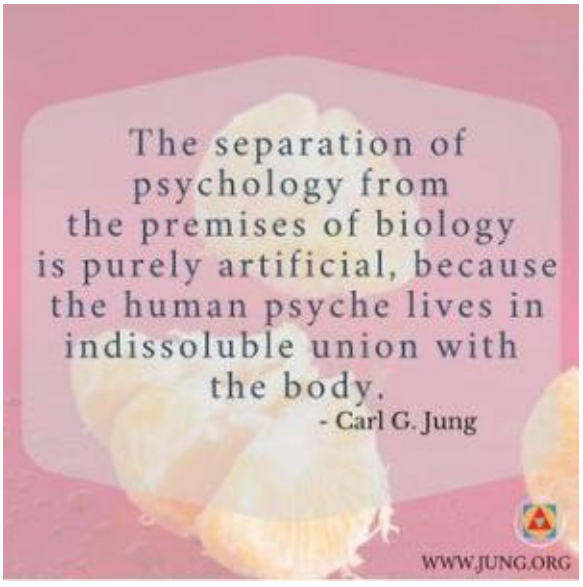
So much, indeed, does it permeate his whole being that he is in gravest danger of thinking that he actually created the spirit and that he "has" it.

In reality, however, the primordial phenomenon of the spirit takes possession of him, and, while appearing to be the willing object of human intentions, it binds his freedom, just as the physical world does, with a thousand chains and becomes an obsessive idee-force.

Spirit threatens the naive-minded man with inflation, of which our own times have given us the most horribly instructive examples.

The danger becomes all the greater the more our interest fastens upon external objects and the more we forget that the differentiation of our relation to nature should go hand in hand with a correspondingly differentiated relation to the spirit, so as to establish the necessary balance.

If the outer object is not offset by an inner, unbridled materialism results, coupled with maniacal arrogance or else the extinction of the autonomous personality, which is in any case the ideal of the totalitarian mass state. Carl Jung, CW 9i, Para 393



063 The separation of psychology from the basic assumptions of biology is purely artificial, because the human psyche lives in indissoluble union with the body.

And since these biological assumptions hold good not only for man but for the whole world of living things, the scientific foundation on which they rest obtains a validity far exceeding that of a psychological judgment, which is valid only in the realm of consciousness.

It is therefore no matter for surprise if the psychologist is often inclined to fall back on the security of the biological standpoint and to borrow freely from physiology and the theory of instinct.

Nor is it astonishing to find a widely accepted point of view which regards psychology as merely a chapter in physiology.

Although psychology rightly claims autonomy in its own special field of research,

it must recognize a far-reaching correspondence between its facts and the data of biology. Carl Jung, CW 8, Para 232

Jung seemed to dislike all the adoration going on around him, (2022-03-24 04:06)

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[1]Who Owns Jung by Ann Casement

Yet there came the day when Jung himself in flesh and blood appeared at the Institute because he wanted to be in discussion with
candidates.

Beforehand candidates had to send in a written question and Jung would give his comments.

I was present at two of those discussion-afternoons.

But I also saw Jung at different social occasions, like the celebration of his 85th birthday.

At one occasion, together with Dora Kalff accompanying at the piano, I was asked to give a little violin-concert at the Club in honour of Jung—as I was still a performing musician.

But to get back to the discussion-afternoons—they were tremendously impressive.

The man was well over eighty and his voice had become very weak.

Still he had an incredibly charismatic presence, and the candidates and even more so the assembly of our analysts and teachers were greatly in awe of him and quite afraid to a certain extent.

Jung seemed to dislike all the adoration going on around him, but I felt that in some corner of his soul he also needed and enjoyed it.

Still, he was enormously natural and spontaneous, and many of the already rigid concepts of the Institute’s teaching suddenly came into a lively flux again.

I also felt that his charismatic radiance was such that there was not much space left near his personality and wondered what effect that would have on being in analysis with him.

It surely could be an enormous inspiration, yet at the same time a hindrance for his analysands to find their own inner space.

I felt that this overweight of his personality may account very much for the kind of “missionary zeal” often to be found among the first generation of Jungians together with their enormous idealization.

But one probably could say this also about many of Freud’s direct disciples. Mario Jacoby, Who Owns Jung, Page 141-142

1. https://smile.amazon.com/Who-Owns-Jung-Ann-Casement/dp/036732976X/ref=sr_1_1?dchild=1&keywords=ann+casement+who+owns+jung&qid=1616429054&sr=8-1

A symbol does not disguise, it reveals in time. **(2022-03-24 04:06)**

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[1]Symbolic Life CW 18

If the contents of dreams agree with a sex theory, then we know their essence already, but if they are symbolic we at least know that we do not understand them yet.

A symbol does not disguise, it reveals in time.

It is obvious that dream interpretation will yield one result when you consider the dream to be symbolic, and an entirely different one when you assume that the essential thought is merely disguised but already known in principle.

In the latter case, dream interpretation makes no sense whatever, for you find only what you know already.

Therefore I always advise my pupils: "Learn as much as you can about symbolism and forget it all when you are analysing a dream."

This advice is so important in practice that I myself have made it a rule to admit that I never understand a dream well enough to interpret it correctly.

I do this in order to check the flow of my own associations and reactions, which might otherwise prevail over my patient's uncertainties and hesitations.

As it is of the highest therapeutic importance for the analyst to get the message of the dream as accurately as possible, it is essential for him to explore the context of the dream-images with the utmost thoroughness.

I had a dream while I was working with Freud that illustrates this very clearly. Carl Jung, CW 18, Para 483

1. https://smile.amazon.com/Symbolic-Life-Miscellaneous-Writings-Collected/dp/0691098921/ref=sr_1_1?crid=3I1H1H9RS8W9Q&dchild=1&keywords=jung+vol+18&qid=1618999553

Eva Rider - Reclaiming the Soul (2022-03-24 05:29)

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[1]Eva Rider - Reclaiming the Soul

“…as far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being…” C.G. Jung, Memories, Dreams, Reflections, MDR, Page 326.

Are you caught in a painful life crisis or transition that has splintered your sense of self?

We can all use a trusted guide…

As you go through life, you may at times find yourself at a crossroads…lost, confused, restless, overwhelmed, depressed and suffocated by demands and duties that have lost their meaning and passion. You may be haunted by a loss of a sense of who you are and cannot name the thing you seek that may bring fulfillment and peace.

Unlock the path to self discovery and meaning in the midst of painful transitions

Discover…

- How to transform the most painful transitions in life into opportunities for self discovery and renewal

- How to pave your path through the dark night to find your life’s calling and purpose

- How to find meaning in the depths of internal confusion, trauma and loss

- How to unlock the key to your dreams to access your own wisdom and guidance

…through a lens of…

- Jungian Depth Psychology
- Astrology & Tarot
- Kabbalah & Alchemy
- Dream Work
- BodySoul Synthesis


A.
B.
C.

“Not all who wander are lost” J.R.R. Tolkien

[2]



Unio Mystica – Johfra Bosschart

Image used with permission of the [3]Johfra Museum



As a **Jungian depth psychotherapist** and **licensed Marriage Family Therapist (MFT)**, I have extensive experience treating disorders such as depression and anxiety. I work with grief, loss, trauma, stress, abuse, low self esteem, marital, family problems and life transition issues. Launching into new career paths, mid-life concerns,. My work is influenced by the

psychology of C.G. Jung and Marion Woodman, integrating image, symbol and archetype in my psychotherapeutic work and classes. In exploring our personal myths, we open to a dialogue between the conscious and unconscious elements of psyche (soul) and promote healing, vitality and wholeness.

As a **dream practitioner**, I engage methods to enable you retrieve your dreams, discovering meaning and direction through their guidance.

As a **BodySoul teacher**, I am trained in the work of Marion Woodman. I incorporate methods of embodying image and dreams to increase inner awareness through art, movement, music and the study of alchemy.

As a **workshop facilitator,** I offer classes and groups incorporating dreams, myth, fairy-tale and alchemy in deepening self knowledge through creative process

Artwork

Images of Jake Baddeley art are published with his generous and explicit permission. All images are subject to copyright. To find out more about him and his artistic production, please [4]visit his website.

"The right way to wholeness is made up of…fateful detours and wrong turnings. It is a longissima via, not straight but snakelike, a path that unites the opposites in the manner of the guiding caduceus, a path whose labyrinthine twists and turns are not lacking in terrors." **C.G. Jung, Psychology and Alchemy, Jung, CW 12, Page 6.**

About

I am Eva Rider M.A., MFT in private practice in Santa Cruz since 1997.

I earned my B.A. in history from McGill University in Montreal and an M.A. in Psychology from John F. Kennedy University in California where I taught classes in Jungian Theory, Dreamwork, Myth and Alchemy to graduate students.

I trained extensively with Jungian Analyst and author Marion Woodman, voice coach, Ann Skinner and movement specialist, Mary Hamilton since 1999 and completed The Marion Woodman BodySoul Rhythms® Leadership Training in 2007.

I currently teach BodySoul Community Workshops incorporating my training as a hypnotherapist and SoulCollage® facilitator.

Besides my individual psychotherapy practice, I teach groups and classes in the art of Reclaiming Soul through dreams, astrology, creative process, BodySoul synthesis.

I specialize in Archetypal and Jungian Depth psychology and bring 30 years of Metaphysical study to my work.

My passion is a study of Jung's alchemical psychology and its connection to the Tree of Life incorporating BodySoul synthesis.

My undergraduate work in history and humanities, my graduate work in psychology is enhanced by a lifelong fascination with the transformational nature of consciousness.

1. http://www.reclaimingsoul.com/
2. https://reclaimingsoul.com/wp-content/uploads/2021/06/unio-mystica-johfra-bosschart-1920px.jpg
3. http://www.johfra.net/
4. https://www.jakebaddeley.com/

Light of the middle way, enclosed in the egg, (2022-03-25 02:21)

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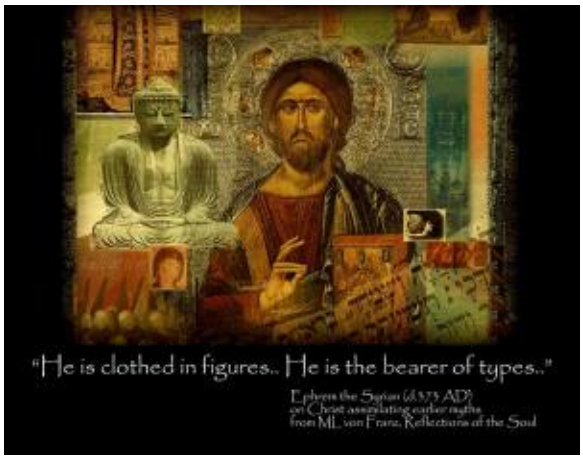
[1]Red Book

light of the middle way,
enclosed in the egg,
embryonic,
full or ardor, oppressed.
Fully expectant,
dreamlike, awaiting lost memories.
As heavy as stone, hardened.
Molten, transparent.
Streaming bright, coiled on itself. Carl Jung, The Red Book, Page 284

1. https://smile.amazon.com/s?k=jung+red+book+readers+edition&crid=1U965FTW68LXT&sprefix=jung+red%2Caps%2C189&ref=nb_sb_ss_ts-da-p_4_8

But in Christ the whole primordial mythical world took on real form and definition, (2022-03-25 02:53)

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"He is clothed in figures.. He is the bearer of types.."
Ephrem the Syrian (d.373 AD)
on Christ assimilating earlier myths
from ML von Franz, Reflections of the Soul

[1]Marie-Louise Von Franz Projection and Re-Collection in Jungian Psychology: Reflections of the Soul

With the coming of Christianity there occurred something completely unprecedented that put a stop to the development of the old hermeneutics and at the same time made a new beginning: the doctrine of the historically real Christ-figure.

It is as if the whole mythical heaven full of gods had come down into one human being and as if the Gnostic pleroma, the primordial mythical world, had now been incarnated on earth.

It was concentrated in the one man, Christ, in whom it took historical shape. Christ clothed himself, as it were, in all the earlier images and assimilated them into his own image.

"Figuris vestitur typos portat . . . thesaurus eius absconditus et vilis est, ubi autem aperitur mirum visu" ("He is clothed in figures, he
is the bearer of types .... His treasure is hidden and of small account, but where it is laid open, it is wonderful to look upon. ")

Or: "Because the creatures were weary of bearing the prefigurations of his [Christ's] glory, he disburdened them of those prefigurations, even as he had dis burdened the womb that bore him."

The advance of rational ego consciousness that had taken place in the previous centuries was thereby overcome and compensated by a new myth.

But in Christ the whole primordial mythical world took on real form and definition, and this new myth would dominate our spiritual world for almost two thousand years. Marie-

1. https://smile.amazon.com/Marie-Louise-Projection-Re-Collection-Jungian-Psychology/dp/B00N4FLHJQ/ref=sr_1_1?dchild=1&keywords=marie+louise+von+franz+projection&q

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Marion Woodman - The Stillness Shall Be the Dancing: Feminine and Masculine in Emerging Balance. (2022-03-26 03:13)

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[1]Journal of Analytical Psychology, 2010, 55, 300–312

WOODMAN, MARION. The Stillness Shall Be the Dancing: Feminine and Masculine in Emerging Balance. (No. 4, Carolyn and Ernest Fay Series in Analytical Psychology).

Unlike Douglas, Woodman does not present herself as a feminist.

She does, however, view herself as a champion of the feminine archetypal principle.

Woodman is hard-hitting, passionate, and at times hyperbolic.

She uses shock tactics and seems unafraid of every cultural force that might stand in the way of the return of the feminine, as she understands it. Her style is rhetorical, mythopoetic and challenging.

A gifted orator, she speaks to the emotional lives and complexities of her audience, whom she seems to hold in the palm of her hand.

Woodman speaks as a wise woman, as one who knows and who has experienced the psychic underworld.

Although her style is prophetic, there is not a hint of pretension or inflation in her delivery.

Her wisdom has been gained through suffering.

She has suffered a great deal and the result is that she has emerged with enormous insight and much to offer her fellow human beings.

Her lectures are analytical, cathartic and dramatic.

She seems to be engaged in group therapy rather than in any routine public speaking.

But she has much to offer for those who are able to hold on for the ride.

She seems to reach into the vulnerable inner lives of those whom she is addressing.

This is almost scary; however, the listener is impressed that the holding offered is substantial enough to consider movement toward change.

Like Douglas, Woodman speaks as a ‘father’s daughter’ who abandoned the archetypal feminine in pursuit of a successful career in the patriarchal system.

She is now using what she learnt in that system to try to defeat and overthrow it.

Her lectures and writings are a kind of self-therapy, an attempt to shrug off the patriarchal system to which she has been enslaved.

In this context, Jung is seen as the liberator of the feminine, even though he seemed to perform poorly in the liberation of his own feminine, but he is not expected to live up to the standards of his theory.

It was enough that he gave us the concepts and language, and that he has empowered many ‘recovering’ father’s daughters, who now seem to view Jung as a symbol of the positive and nurturing mother.

Woodman tells of her suffering with anorexia nervosa, a condition in which she aspired toward the spirit and the wish to sacrifice her body

because she was not reconciled to her own feminine nature. After mistreating her body, matter and the Mother, she tells us that her Jungian analysis with E. A. Bennet enabled her to reconstitute herself.

No wonder such writers as Woodman will not be drawn into academic feminism, which seems to construct the feminine as a burden for women who are striving toward spirit and intellect.

Woodman is a highly educated person who treats her erudition with near contempt, because she wants to engage the audience in 'straight talking'.

She speaks to the audience as if each and every one is a potential anorexic who is on the brink of sacrificing their bodies to the all-devouring Father.

She exhorts them to accept, love and nurture the feminine and asks: 'How many people do you know who really appreciate the feminine?'

Further, Woodman warns: 'Women can be far more patriarchal than men!'

Hers is a tour de force, which would outrage contemporary feminists who would argue: 'What, not even the feminine is the property of women?' to which Woodman would reply: 'Definitely not'.

Woodman claims that feminism has helped many women 'liberate' themselves from their femininity.

She has grown to distrust the patriarchy, the establishment, and even the establishment discourse which is supposed to defend and protect the rights of women.

It all seems to her to be part of a conspiracy against the feminine, and the patriarchy will happily support feminism if it means that the power of the masculine remains unchallenged.

Like Toyoda and Douglas, Woodman speaks of a lost feminine 'essence', of the need for 'goddess energy', of our need to respect our bodies, which, she says, is the Mother in ourselves.

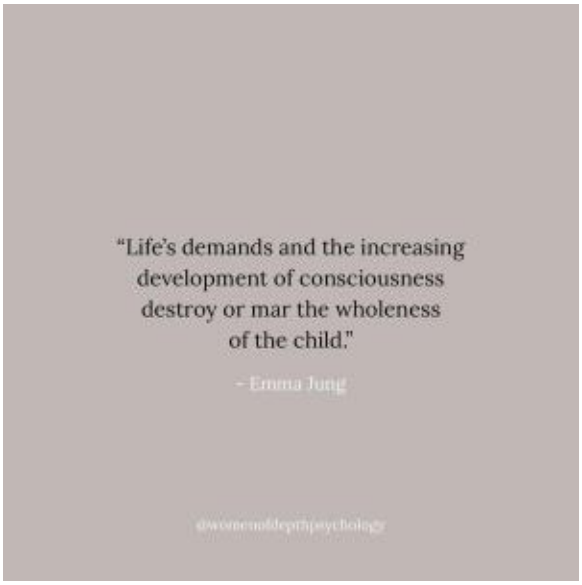
Woodman slams the fashionable discourses that claim there are no essences just as she slams Behavioral Psychology for denying the archetypal dimension of our experience.

To listen to Woodman's tapes is to be aware of the power of archetypal discourse and its ability to nurture and sustain even academic audiences who might otherwise be opposed to it in a less persuasive speaker. David Tacey, Journal of Analytical Psychology, 2010, 55, 300–312

1. https://pep-web.org/browse/JOAP/volumes/55

Emma Jung: Therefore in the man it is usually connected with the likewise unconscious anima. (2022-03-26 04:05)

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[1]Animus and Anima by Emma Jung

The princess to be redeemed, appearing in so many fairy tales, clearly points to the anima.

Since, however, the story shows that the princess was there before the swan, this surely hints at an original state of unity and wholeness, which was ended by the enchantment, and must now be recreated.

The idea that a primal condition of perfection was destroyed, by either the sinful attitude of men or the envy of the gods, is a very ancient concept, forming the basis of many religious and philosophic systems.

Evidences of this are the Biblical doctrine of man's fall, Plato's originally spherical primal being which split into halves, and the Gnostic Sophia imprisoned in matter.

In psychological terms we say that life's demands and the increasing development of

consciousness destroy or mar the original wholeness of the child.

For example, in the development o[masculine ego consciousness the feminine side is left behind so remains in a "natural state."

The same thing happens in the differentiation of the psychological functions; the so-called inferior function remains behind and, as a result, is undifferentiated and unconscious.

Therefore in the man it is usually connected with the likewise unconscious anima.

Redemption is achieved by recognizing and integrating these unknown elements of the soul Emma Jung, Animus and Anima, Page 58-59

1. https://smile.amazon.com/Animus-Anima-Emma-Jung/dp/0882143018/ref=sr_1_2?dchild=1&keywords=emma+jung&qid=1619876734&sr=8-2

The overflow of the unconscious falls into too narrow a vessel. (2022-03-26 04:51)

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"One of the most essential problems of the human race is to build an ego which functions in a healthy manner, that is, in accordance with the instinctive makeup of the total anthropos."
Marie-Louise von Franz

[1]The Feminine in Fairy Tales by Marie-Louise Von Franz

Most human difficulties, including neurotic and psychotic dissociation, are linked with an

ego that is not functioning in accordance with the total disposition of the psyche.

There is a kind of disharmony between it and the makeup of the psyche.

In a certain type of schizophrenia there is an enormous fantasy production in the unconscious and an impoverishment in consciousness of either thinking or, as Eugen Bleuler pointed out, of emotion and affect.

The conscious personality is in disharmony with the wealth of vitality of the unconscious.

The overflow of the unconscious falls into too narrow a vessel.

One of the main tasks of therapeutic treatment, therefore, is to try to enrich the range of emotional reactions so that the vessel is larger and more solid and can receive the emotional impulses from the unconscious.

But there are various forms of disharmony.

Not every neurotic split is due to this cause, though it is a frequent form of dissociation.

Especially the ego complex tends to dissociate from the rest of the psyche and to get out of harmony with it; it tends to act autonomously.

Therefore one of the most essential problems of the human race is to build an ego which functions in a healthy manner, that is, in accordance with the instinctive makeup of the total anthropos.

On the one hand, we are distinguished from the other animals by having a strong ego complex; and on the other, our greater consciousness presents us with the danger of a split.

The mythological tales in which hero or heroine behave in a specific way express an unconscious attempt to produce an ideally functioning, model ego complex.

The hero represents the ideal ego complex in accordance with the requirements of the psyche.

He is the one who cures the sterility of a country and restores collective health through a flow of life in healthy forms.

Every tale has a different meaning, with the model hero functioning in accordance with his instincts.

When the heroine functions in accordance with the instinctive requirements of the psyche, she is the pattern of the conscious feminine personality.

It is a kind of model of an archetypal connection of ego and Self, which has to be filled out by actual realization in each person’s life.

You could say the totality, or what we call the Self, is a dormant, inherent possibility.

It is like an egg, a mass of possibilities that needs actual conscious life with its tragedies, conflicts, and solutions to bring the totality into reality. Marie-Louise Von Franz, The Feminine in Fairy Tales, Page 21-22

1. https://smile.amazon.com/Feminine-Fairy-Tales-Marie-Louise-1993-06-15/dp/B01FGN6O5K/ref=sr_1_1?dchild=1&keywords=marie+louise+von+franz+feminine&qid=1618588158&

Marion Woodman On The Inner Marriage Of The True Masculine And The True Feminine

(2022-03-27 03:19)

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[1]Marion Woodman On The Inner Marriage Of The True Masculine And The True Feminine

Marion Woodman On The Inner Marriage Of The True Masculine And The True Feminine
BY JAMES KULLANDER • AUGUST 2006

I'd never danced in church before I took a workshop with Marion Woodman.

Being in the chapel of New York City's Union Theological Seminary was a sort of homecoming for me: five years earlier I had stridden down the middle aisle of that chapel with a newly minted master of divinity degree in my hand.

Now a series of seemingly disconnected incidents had brought me back, as if by design, to attend Woodman's workshop.

The psychologist Carl Jung might have chalked it all up to "synchronicity" — a meaningful link between otherwise unrelated events. Woodman, a Jungian analyst herself, would no doubt agree.

I'd attended the seminary to learn about both God and myself, and I had learned much, but something was missing from my education.

The Protestant Christian tradition pays little attention to the body. In contrast, Woodman's work focuses intensely on the body — its pains, its pleasures, and its profound wisdom — as a means of personal growth and spiritual development.

And for Woodman, the way to access the treasure buried in the body is through dance, meditation, and dream imagery.

So there I was in Union's chapel, wending my way through the group of a hundred or so other dancers, only three of whom were men.

Later Woodman asked each participant to act out in a dance a particularly meaningful dream image.

I picked the sea, and I lay on my back on the slate floor and moved in slow undulations — a bit self-consciously at first — mimicking waves. It brought me back to my childhood on Long Island Sound and was a welcome respite from my demanding job and responsibilities.

It also awakened in me the simple joy of being alive.

In Bone: Dying into Life (Penguin), about her battle with uterine cancer, Woodman describes an incident in which she says dance saved her life.

I was beginning to understand how.

Woodman has spent much of her thirty-year career as an analyst helping people overcome their addictions.

She herself once struggled with severe anorexia and believes analysis provides people with the means to free themselves from constraints within and without.

The books she has authored or coauthored — there are eleven of them, including Addiction to Perfection, The Pregnant Virgin, The Ravaged Bridegroom (all Inner City Books), and Dancing in the Flames (Shambhala) — are filled with Jungian symbolism, Greek mythology, and lines from Shakespeare, William Blake, T.S. Eliot, and other literary giants.

She uses these reference points to explore what it means — and what it takes — to be true to ourselves in a world that wants us to be someone we are not.

“Most people in analysis are there because nobody has had time to see them or hear them,” Woodman says.

“They’ve spent their lives trying to please somebody else, so they’ve never found their own values.”

The foundation of Jungian analysis is the concept of archetypes, which are images or patterns of behavior that are deeply embedded in the human psyche.

Archetypes appear in tribal lore, myths, esoteric teachings, and fairy tales throughout the centuries — and, as products of the unconscious, continue to inform who we are and affect how we behave today.

“That people should succumb to these eternal images is entirely normal; in fact it is what these images are for,” Jung writes.

Born in 1928, Woodman spent the first twenty-one years of her career as a high-school English-and-drama teacher in Ontario, Canada, where she was born and raised and still lives.

In 1968, while she was traveling in India, a debilitating illness brought her to a crisis and changed her relationship to her body and her Western culture.

In the early 1970s, she and her husband, Ross Woodman, moved to London, England, where he studied at London University.

It was there that she met E.A. Bennet, a Jungian analyst who transformed her life.

She writes about Bennet in her book Conscious Femininity (Inner City): “He could put me in touch with my feelings when I, who was so smart and rational, couldn’t feel anything.

He would just sit there and feel for me until I got the message.

Tears would start to run down my face, not because I was sad, but because . . . I was picking up my own feeling from him.”

In 1974, guided by her dreams, she enrolled in the C.G. Jung Institute in Zurich, Switzerland.

While there she explored her eating disorder, out of which came her first book,

The Owl Was a Baker's Daughter (Inner City).

Now seventy-eight, Woodman has sold more than half a million books, and a foundation has been created in her honor.

My interest in Woodman's work goes back fourteen years, to when I read her 1992 book Leaving My Father's House: A Journey to Conscious Femininity (Shambhala).

Although the focus was on women, what she wrote in that book and others spoke to me — a white, middle-class, straight male — as the words of few psychological professionals have.

One reviewer has called her "a bridge builder between the male and female worlds."

To understand the human being, Woodman believes, one has to know both sides of the story: the masculine and the feminine.

"For Jung," Woodman says, "the whole process of the soul's journey is toward the inner marriage of the mature masculine and the mature feminine."

In the several times I've heard her talk, I've found Woodman to be an intense speaker, her voice a captivating blend of toughness and grace.

For this interview, we talked on four separate occasions, twice in person and twice on the phone.

Our first meeting took place the day after the workshop I attended, on a balmy autumn Sunday morning on New York City's Upper East Side.

We'd been trying to find a time and place to meet for more than a year.

When I arrived at the apartment where she was staying for the weekend, it took her a while to open the door, because she was unfamiliar with all the locks New Yorkers have.

Finally we stood face to face, beaming at each other.

Kullander: Freud called his version of psychoanalysis the "talking cure": the client talks while the therapist or analyst listens.

That has been the prevailing model over the past hundred years or so.

But you have always paid attention to the body, both in your practice and in your own psychological development.

How did this happen?

Woodman: As a child I was intellectual and lived very much in my head, always aware that my body lagged behind.

My father had taught me at home from the age of three, and by the time I went to school I was ahead of the other children my age, so I was pushed up to third grade.

I was six years old, and the other kids in my class were eight or nine, so physically I developed a real inferiority complex.

paid little attention to my body and its demands until I got severe sunstroke when I was fifteen.

It came on so rapidly that I nearly died. I had no idea what was happening.

After that I became more aware of what was going on with my body.

All my life God has spoken to me through illness.

My pattern is to go along and have a marvelous time until all of a sudden I'm pulled down by some malady.

That's where the real psychological gravity is for me.

Throughout my career I've seen people have similar experiences: not paying attention to their bodies and getting sick and sometimes even dying prematurely, or, at the very least, not living their lives as fully as they want.

I've found that talk therapy is not the best way to help these people. In many instances, it is of little help at all.

I decided early on that the body must somehow be involved in one's psychological healing, because the body can hold on to memories and images that are otherwise inaccessible.

You can't get to them simply by talking about them.

Now I bring groups of women together to work with dream images and the body, and we help each other.

For example, say a woman dreams that her mouth is encased in a silver cage.

Where does that come from? we'll ask.

Maybe she had parents who scolded her for saying things that "good girls" aren't supposed to say.

Or maybe she had to please someone all her life at the expense of her own growth and development.

Or maybe she had a traumatic experience.

But we don't just talk about these possibilities; we guide this woman through a series of body-work exercises that help her dismantle that silver cage.

We might begin with movements that open her mouth — literally — and then go on to exercises that focus on the whole body, from the toes to the top of the head, opening the body up and allowing it the full range of natural movement, so that it's not restricted by fear or overwork or anything else.

Then we act out dream images through movement.

After a while the cage turns into thin silver wires, and then the silver wires disappear, too.

Kullander: You've also said that physical and spiritual awakening go hand in hand. How so?

Woodman: Some people come to God through the body, and I'm one of them.

Jung's typology lists two pairs of functions: thinking-feeling and sensation-intuition.

My primary function is intuition. I see and feel the world intuitively and respond from a very intuitive place.

For Jung the opposite of intuition is sensation.

Because intuition is my strongest function, sensation is my weakest.

The mystery of God comes to us through our least-developed function.

So for me sensation can seem like a miracle, because it's totally new.

As I said, God has always spoken to me through illness.

After the shock and pain of a prolonged illness, there comes surprise and joy.

I may see something as simple as a red tulip, and that tulip holds all I need to know about the mystery of God.

Kullander: Most of us have a hard time maintaining those moments of clarity.

Woodman: I sometimes fall back into the old ruts, too, and then into the old sicknesses. If I stay in touch with my dreams, however, they continue to push me forward, always moving me into the future.

I find that exciting, so I try not to neglect my dreams.

Sometimes I do, of course, because I get too busy.

That's a terrible failing, because dreams need to be honored.

Kullander: Most dreams seem ephemeral and nonsensical, and people hardly even remember them. How can we derive important information on how to live from such flimsy

sources?

Woodman: A dream is like a deer at the edge of the forest: If it's welcomed, it will come out.

If you feed it, it will develop a relationship with you.

But if you don't care about it, it will disappear.

If you really believe in the importance of dreams, you begin to see patterns in them and realize that your unconscious is carrying images that are meaningful to you.

If your unconscious is at war with your conscious self, the only way to end the fighting is to examine your dreams.

They will tell you what you need to know.

If you dream of a ringing bell, or someone banging on a door, or lightning hitting you as you cross a street, you need to pay attention.

Any little sign can indicate real trouble that needs to be addressed.

In intimate relationships — especially ones that last — we are both attracted and repelled at the same time.

We feel imprisoned in a way, and yet unable or unwilling to break free.

Kullander: A former Jungian professor of mine told a story about a man who had a recurring dream about driving past a gigantic pumpkin on the side of the road. It turned out the man had a large tumor growing inside him. We all have strange dreams like this. How do we not get paranoid about what our dreams might be telling us?

Woodman: If I had a dream that I thought was telling me something horrific, I would immediately have it checked out — that's how I found out about my uterine cancer.

But dreams can also bring healing.

The night before I went into my first operation for cancer, I had a dream of a small boat with no motor drifting into a channel at dawn, and there were two figures on the boat.

One was a spunky five-year-old girl.

The other was a gypsy, tall and stately and powerful.

And they were bringing me two pearls, which for me are symbols of the feminine.

I was fighting hard for my life then, and I said to myself, "If I can bring that gypsy and that little girl into my body, I know I'll live." And here I am.

Kullander: What do you mean by "bring" them in?

Woodman: Feeling their energy. Instead of looking at my hands, for example, which were full of dying energy — they looked like the hands of a corpse — and letting that energy pull me down, I brought in all that gypsy energy and remembered what it's like to be on the dance floor moving to a rhythm, to be defiant of society and of anything that had held me down all my life.

The five-year-old has that same kind of energy, because she does not know yet what it's like to be slapped down, has not yet learned to try to please other people.

That's the energy I tried to bring in.

I worked for about two months on it, dancing an hour a day.

At one point I was getting pretty discouraged.

When I wasn't actually listening to music, I couldn't maintain that gypsy energy and would fall back into the dying energy I saw in my hand.

Then I walked into a party one night, and there was a polka band playing, and my body leapt into it, no questions asked.

I was a gypsy on that dance floor.

And I knew then I was going to pull out of the cancer.

Psychologically, if you accept that you're doomed, you are.

I believe my unconscious knows what I need more than anyone else does.

If you allow a dream image into your life when you are sick or having psychological difficulties, it can pull you in a helpful direction.

The dream image comes to life through the body.

It may be born in the unconscious, but its healing work needs to be embodied through movement and dance.

Kullander: Two people close to me have died of cancer. They sometimes thought they'd brought it on themselves because they hadn't led the lives they were supposed to lead, or because they weren't paying enough attention to their bodies.

Woodman: When you're ill is the wrong time to berate yourself.

Should you blame yourself for what you may have done unconsciously?

If the disease is coming from your unconscious, can you be responsible for it?

When Jesus is up on the cross looking down at his executioners, he asks God to forgive them because "they know not what they do."

He's saying that what they are doing is an unconscious act, and so God should forgive

them.

Forgiveness heals.

I think, in the case of cancer, we need to forgive ourselves.

This won't necessarily cure us, but it will give us a sense of peace and purpose beyond what the ego wants or thinks it wants, which is to live.

The life and death of each of us is so much bigger than what the ego wants.

Kullander: How has your brush with death changed the way you live?

Woodman: I gave up my office in Toronto and no longer have a private practice.

I take more time to be with my friends, to be with my husband, to be in nature.

I never really saw flowers in the spring until I saw them after having had cancer.

Facing death made me let go of trying to control anything. It's the greatest relief you can imagine.

Life is different now because I am not attached to outcomes.

While I was sick with cancer, I prayed and prayed not to die.

But then one day as I prayed, the words came out: "Thy will be done."

And that's how I try to live now.

In Christ's Passion he prays to God that he will not have to drink from the cup, but then, after the disciples are asleep and he's finally alone, he says, "Thy will be done." This is a move from ego to soul.

The ego is forgotten.

You give your life over to soul — to God — and what the ego wants is no longer valid.

Kullander: How do you define "soul"?

Woodman: For me soul is the eternal essence that lives in a temporal body while we are on the earth.

Soul is visited periodically by a fiery spirit who drops his golden sperm into her shimmering egg, and new life is conceived.

Those points of union, out of which Jung believes the self is born, become our destiny line.

Most of us couple with or marry someone who reminds us of our mother or father.

The real trouble begins when we realize we have re-created, at least in part, our parents' marriages.

That's also where the real work starts, and the real love.

Kullander: Much of your work focuses on the importance of intimate relationships as a means of personal growth and spiritual development.

Woodman: Our intimate relationships, too, reveal our destiny line.

Personal growth and spiritual development are based on honesty and integrity, and it's only in intimate relationships that real honesty and integrity surface.

Life with an intimate partner is no bowl of cherries, and you've got to be strictly honest with each other and recognize your unconscious projections onto each other and deal with them.

If you don't, you drift apart.

Kullander: What sort of "unconscious projections"?

Woodman: Say, for example, something about the other person really annoys you.

That annoying quality likely also exists in you, but you don't know it, so you attack the other person for it.

The quality that you hate in the other person is also something that you hate about yourself.

That's a negative projection.

A positive projection can be something you admire in another person but unconsciously devalue in your own life.

There are even qualities in others that we hate and admire at the same time.

Whenever we refuse to accept something as a part of us, we project that something onto others.

A projection is like an arrow that flies out of your unconscious and finds its mark in someone out there.

In an intimate relationship, we are attracted by the positive projections and repelled by the negative.

Neither set of images, however, is grounded in what's really going on, because neither acknowledges or accepts the other person as he or she really is.

In intimate relationships — especially ones that last — we are both attracted and repelled at the same time.

We feel imprisoned in a way, and yet unable or unwilling to break free.

These sorts of projections usually have to do with our mother and father, because most of us end up coupling with or marrying people like our parents.

Kullander: Why is that?

Woodman: Because that's our experience of family.

It's familiar to us, and we gravitate toward the familiar.

We are bonded to our mother and father, whether through love or hate, and unconsciously seek out what we grew up with, because that is the reality we know and understand, whether we liked it or not.

We often find ourselves living lives we swore we would never live.

Kullander: If both partners hated their parents growing up, I imagine it might cause some major problems in the relationship.

Woodman: Unless those two people become involved with each other at a deep level, that relationship will not survive.

If both partners want to stay together, they will have to go through this process of withdrawing their projections and growing into a mature love: no more daddy and mommy in the relationship.

Each person will have his or her own reality, and reality is sometimes not all that exciting.

But if you are able to accept the reality and the beauty of this other human being, then you've got a real marriage.

Woodman: Yes, real beauty is in the compassion you feel for this fellow soul doing the best it can in a human life.

When you're living honestly and maturely with someone you love, there are moments in which God quietly enters.

When that happens, the integrity of that relationship can never be undermined.

Kullander: Are there relationships that simply cannot work because the partners can't get past the projections?

Woodman: I think there are. The projections you make onto your partner carry archetypal, divine energy.

That’s why falling in love is such a heavenly experience.

It’s not only her own father that a woman is projecting onto a man; it’s God the Father.

And the man is projecting the Goddess onto the woman.

But the body is not fooled.

Sooner or later, the relationship starts to feel incestuous, and it demands that the two partners grow up.

When we recognize our projections for what they are, we see how we are giving away our energy to other people.

But that energy is also the source of the romantic bond, so there is a terrible aloneness when a projection collapses.

A person who doesn’t want to know him- or herself isn’t going to go through the agony of withdrawing his or her projections.

In some cases the projections are simply too loaded to unpack.

In other cases the partners don’t want to do the work.

So the relationship fails.

But they’re both going to find themselves in the same situation again with different partners.

When we stick with someone, we know there’s going to be fighting; there are going to be situations that will require immense patience; and there are going to be huge disappointments.

But individuation — finding one’s true self — cannot occur without relationship.

Jung pointed out that our projections are like treasures that we believe other people have and that we want badly for ourselves.

Withdrawing our projections lets us claim those treasures.

But you will never come into possession of them, Jung said, if you keep running around like a wild dog.

The most difficult task each of us faces is the smashing of our infantile projections.

Real sexuality is an expression of mature love; it separates the strong masculine and strong feminine from the child’s love for a parent.

As I said, most of us couple with or marry someone who reminds us of our mother or father.

The real trouble begins when we realize we have re-created, at least in part, our parents' marriages.

That's also where the real work starts, and the real love.

Kullander: In Bone you write: "The marriage we have is not the marriage we committed to thirty-five years ago." People change, and marriages change. What happens when you realize your spouse is no longer the person you thought you married — especially if you don't like this new person he or she has turned out to be?

Woodman: I really believe in destiny.

If you've married your destiny partner, you'll know that you should keep working at the relationship.

It may be a painful choice, but you'll know this relationship is the right one.

You'll choose to work it out, even if you have to separate.

A lot of couples I know who can't live with one another are getting separate apartments and dating each other.

Sometimes, after two or three years of painful, honest work, they get back together again.

Kullander: It sounds like a couple of boxers retreating into their corners to cool down before going back into the ring.

Woodman: That's right, but you have to box with love.

There comes a time when you can recognize your lover both spiritually and physically, and your whole being is brought into that relationship.

Kullander: How do you know if the person you happen to be with is your destiny partner?

Woodman: This person hooks you in your unconscious, and gradually you realize that the ego can't challenge the strength of the energy that's keeping you together.

It's soul energy, and the soul is eternal.

It existed before this body, and it will exist after this body is gone.

It knows what we can accomplish in this life.

What the ego wants is tiny compared to what the soul wants, and there comes a point when we recognize this, and we surrender to soul, to God.

Jung writes about the unconscious containing a natural gradient toward wholeness.

The unconscious puts stumbling blocks in our way so that we will grow and become whole.

This turns the standard image of romantic love on its head.

We eventually arrive at an edge where everything we know and trust about our partner is smashed, and we have to decide whether to stay or leave.

With our destiny partner, we find that it's more painful to leave than to stay.

The hook remains in, and it pulls us deeper and deeper into the relationship, where we get into bigger and bigger issues, but we stay because we know that we've chosen the right person with whom to do this work.

Kullander: In The Maiden King (Henry Holt and Company), which you coauthored with Robert Bly, you describe seeing your husband of many years in a new light: "He was standing in the kitchen. He was a man garbed in an old Black Watch plaid housecoat with two spindly legs sticking out below. He was attempting to crack an egg into a flimsy poacher. I could have done much better than this, I thought, much better than this." I had to laugh when I read that. It was so candid.

Woodman: In that moment I was really choosing whether to go on with the marriage or not.

I didn't know what was going to happen.

What happened is that he put his hand on a loaf of bread, and there was something exquisite about that hand. Compassion came in, and there was no projection.

I saw the hand that had made love to me, the hand that had planted tulips with me, the hand that had been my partner for twenty years of my life, and I thought: This is the man I love.

And this is the person I want to work it out with.

This is the person who's got the guts to fight it through and find out what a relationship really is.

The compassion I felt for him in that moment — and the compassion I felt for myself — was profound.

From that point on, there was no question about our staying together.

Kullander: It must have been a big relief. People can spend years floating in limbo: do I stay, or do I go?

Woodman: That's true.

I'm not saying everything was peaches and cream afterward.

But when we come to difficulties, we both work hard to solve them.

Kullander: What about the monastic tradition, in which men and women intentionally choose to live without intimate relationships? Does that path hold some validity?

Woodman: I think that all of us, on one level, are living in a monastery, especially when we are trying to become a part of a mature relationship in which both partners develop their femininity and their masculinity.

In medieval times the monastics were attempting to develop that mature femininity and masculinity by themselves.

Like them, we are essentially alone in our inner life.

The withdrawing of our projections is lonesome work, but worth the effort.

It's such a relief when we stop projecting the gods and goddesses onto other people, making them objects of worship.

At last the woman is not going to be disappointed in the man for not being a god, and the man is not going to be disappointed in the woman for not being a goddess.

At this point, each partner finds his or her own inner creativity.

Whoever you were born to be creatively, whether it's a writer or a musician or something else, you become that person.

Kullander: What if you don't have any creative ability?

Woodman: I've never known such a person.

You don't have to paint or write or make music to be creative.

You can cook, garden, build.

Even living life in a conscious way is creative.

In fact, it's the biggest creative act of all.

The withdrawing of our projections is lonesome work, but worth the effort.

It's such a relief when we stop projecting the gods and goddesses onto other people, making them objects of worship.

Kullander: Have you ever had someone say to you, "I don't know what love is anymore"? If so, what do you tell that person?

Woodman: In cases like that, I tell people to come to one of my workshops, so instead of trying to force love, they can relax their body and see what comes from inside.

Then, after a while, the tears start to flow, because they begin to feel loved by the other people in the workshop.

Once they believe somebody can love them as they are, they gradually learn to love themselves.

There's no more performance, no more pretending.

They don't feel as if they have to please somebody.

They begin to experience this beautiful soul who was born in their body.

You have to be loved by others before you can love yourself for who you are or have any idea what love is.

It can be by your parents, by your spouse, or by friends.

Once you sense that you are worth cherishing, you relax into finding the strong parts in yourself.

There may be a lot of anger there, too, but if someone can go on loving you even when you're smashing the floor with rage, then you know that person is with you, and you are worth something.

Kullander: Why do we sometimes have a hard time acknowledging our own worth?

Woodman: Although most people are determined to have others recognize their worthiness, it's still very difficult for them to recognize it themselves.

They think their job is to please somebody else, to find out what the other person wants and grudgingly give it to them.

They may wake up when they turn forty and realize they have not lived their own lives.

Kullander: In your books you say this is a big problem with women, but I think it's just as big a problem with men.

Woodman: I agree it's a problem for men, too, but I also think that, in most cultures in the world, girls are taught to derive their personhood from pleasing others — men, in particular.

It starts to happen to girls at about twelve to thirteen years old: they want to be somebody in the eyes of a man, like the character of Blanche in A Streetcar Named Desire, who was nobody if she was not being "loved" by a man.

Kullander: But I can tell you from experience that men are often trying to please and be loved by women as well.

Woodman: It happens to all of us, I agree.

Imagine what hell it is to have a marriage between a man and woman who are always trying to please one another.

Kullander: A fundamental tenet of Jungian psychology — and one that you write about at length — is that each gender contains the psychic components of the other: men have feminine characteristics within them, and women have masculine characteristics. Do we each have them in equal measure?

Woodman: First of all, when I use the terms “masculine” and “feminine,” I am not referring to any biologically or culturally defined gender roles.

Rather they represent two types of energy.

Masculine energy is goal oriented and disciplined, but it is not rigid.

Paradoxically, the stronger it becomes, the more flexible it becomes.

It is not interested in having power over anything and is not bound to tradition.

It seeks new ways of thinking and being and doing.

Feminine energy is receptive and accepting.

It’s primordial and rooted in nature.

It’s gestative.

It loves life and is always on the side of life.

Its focus is on the collective good.

If you are biologically female, your ego is feminine. If you are biologically male, your ego is masculine.

But the female has masculine energy within her, which Jung called the “animus,” and the male has feminine energy within him, which Jung called the “anima.”

Ideally, masculine and feminine energy do not conflict with but rather complement and complete one another.

The Chinese yin-yang symbol represents feminine and masculine energy joined together this way.

We all have the potential to realize both the masculine and the feminine within us, but some of us, male and female, have to work harder than others.

And we’re not always aligned with our physical gender.

Characteristics of the feminine are as foreign to some women as they are to most men, and real masculinity is as foreign to some men as it is to most women.

Some men more naturally relate to feminine energy.

Many women are the boss in their marriage and rule by masculine force.

Kullander: Why don't we all pay more attention to the voices of the opposite gender within us, if they provide such good medicine?

Woodman: Because we don't believe in them.

Even when we do, it's very difficult to bring them into consciousness.

A woman who is trying to discover real femininity and grow out of her matriarchal power complex feels as if everything is going to fall apart.

She feels disemboweled, like a rag doll about to fall down.

She thinks she has no power.

I'm sure a lot of men feel that way, too, when they make an attempt to discover genuine masculinity.

It's as if the masculine and the feminine within us are fighting each other all the time instead of trying to balance and complement each other.

This is a problem at a cultural level, too.

We don't understand the masculine-feminine dynamics, and we're all suffering on account of it.

Kullander: You've said that the masculine and feminine are good, but patriarchy and matriarchy are bad. How do you define patriarchy and matriarchy?

Woodman: Patriarchy is focused on rigid, conservative power — over one's own body, over others, over nature, over the world.

It accepts a very narrow definition of law and order and is bent on keeping it at any price.

It is a destructive force often fueled by revenge and retaliation, rather than reconciliation and respect

Matriarchy is like patriarchy, only more subtle and sinister.

Its power undermines and sabotages.

It destroys by subterfuge, often with a sickly sweet smile.

Kullander: What does feminine energy do for men that's beneficial?

Woodman: It brings them into relationship.

It teaches them to honor the values of the body, the beauty of sexuality in a relationship.

It's the energy that emanates from the unconscious and fills a room without words.

It's life.

When both spouses are trying to develop their feminine and masculine energies, a marriage comes into balance.

That's what sexuality is all about.

In the Chinese yin-yang symbol, the yin has yang in it, and the yang has yin in it.

We must continually find that balance and support the strengths and weaknesses of the other.

The world we're brought up in, though, is ruled by power and judgment.

We expect to be judged, not loved.

In most marriages there's plenty of judging going on.

But sooner or later it doesn't work, and somebody has to stop and say, "Where has our love gone?"

Kullander: In The Pregnant Virgin you write that the relationship between analyst and client is often a microcosm of what is happening in the culture. What do you see happening right now in analysis, and in the world?

Woodman: Chaos. The fear of real loving, of giving up power.

The fear of trust. Our dreams are a reflection of all this.

The collective unconscious — that part of the unconscious mind that is shared by all of us — is in chaos, and it's coming through in our dreams.

Kullander: You've spoken about a new consciousness emerging. Is this related to the chaos you're talking about?

Woodman: Yes, the new consciousness is emerging in a fiery birth, which explains all this chaos within and without.

All the selfishness and judgment, the religious posturing that says, "Anyone who doesn't believe exactly the way I do and have the same God that I do is inferior to me" — all of that is dying a violent death.

We are being driven by the earth itself to begin functioning with a world consciousness rather than a national consciousness.

We need to consider all the different nations and peoples and animals and plants as one unit, because that's what we are, and our survival depends on our recognizing this.

Global warming, for example, is everybody's responsibility.

It requires a global solution.

This is where the feminine has to be recognized.

Mother Earth needs to be cared for and protected just as our own bodies need care and protection.

But, as I said, it's a fiery birth, and things are likely to get worse before they get better.

The dominant, destructive patriarchal and matriarchal forces in the world are not going to give up easily.

Kullander: How can each of us aid in the emergence of that new consciousness?

Woodman: By respecting the feminine.

People think of the feminine as sweet or sentimental, but I'm talking about something with real guts that lets you stand up to another person and say, "This is who I am, and this is what I believe."

It's coming from love, not power.

If you can respect the feminine, you can respect another religion; you can respect another gender; you can respect reality, whatever it may be.

And when you've reached this level of respect, you don't want to destroy anyone or anything, because you can see how the destruction of someone or something else is, in fact, a form of self-destruction.

Kullander: It seems that the more we accept and love ourselves, the more we can accept and love other people.

Woodman: That's true.

And there are ways of working on that.

If there's somebody you can't stand, you can ask yourself, "Why do I dislike this person so much?"

Often it's that shadow figure within us — that negative projection we talked about earlier — that we can't stand, and that makes us want to take up a gun and shoot that person.

I’m working on a new book about what I call the “death mother,” which is the archetype that is now at the center of our world.

It’s a terrible thing to say, but I think it’s true.

When we become possessed by the death-mother archetype, we feel an unconscious longing for death.

It’s different from Jung’s “negative mother,” which hits us in the mind with criticism and shames us into self-rejection.

The death mother hits us in the body.

We feel stung, paralyzed. We give up in despair.

Our body is turned to stone, and we abandon who we are.

Consequently, everywhere people are turning to drugs or alcohol or food to give themselves a sense of being alive, to free themselves from the death mother, but these substances are actually killing them.

There are signs everywhere of people not wanting to live anymore, not fighting to live.

Kullander: Why is this surfacing now?

Woodman: In our present culture, there’s very little soul.

And if that goes on long enough, despair creeps in.

If we are to survive as a species, we need to meet this despair and rise above it and embrace the divine-feminine archetype.

People think of the feminine as sweet or sentimental, but I’m talking about something with real guts that lets you stand up to another person and say, “This is who I am, and this is what I believe.”

It’s coming from love, not power.

Kullander: How is the “giving-up” feeling of the death mother different from the feeling of surrender when you pray, “Thy will be done”?

Woodman: Giving up your life to an addiction is an unconscious act.

Surrendering to God, moving from ego desire to soul desire, is a conscious choice, the biggest choice we’ll make in our lives.

Kullander: I’ve experienced that giving-up feeling sometimes, that death wish. At one level it’s despair, but on another level I sometimes feel that I consciously want to leave this

life. I think, I've lived long enough, and things are only going to get more difficult from here, with the aging body and friends and family members getting sick and dying.

Woodman: They're both the same voice: the voice of the death mother.

I'm running into this everywhere I go: a loss of hope among people of all ages.

In his book Four Quartets T.S. Eliot writes that faith and love and hope are all in the waiting.

But we don't know what to hope for, because we don't know what to love; we don't know what to have faith in, because we don't know what to wait for.

And we don't know how to hold silence.

We can come to a place, however, where everything within us says, "Yes."

And that's where we all want to be.

We can even sometimes get there through an addiction, because if you take an addiction far enough, there is a euphoric sense of letting go that feels like an experience of God.

Many people tell me they are finding God by taking their addiction as far as they can take it — in essence, blasting into another reality.

Kullander: But aren't drugs or alcohol or food a shortcut around all the deep psychological work that is otherwise required to have such an experience?

Woodman: Sure, and it's a dangerous shortcut, because if you don't quit an addiction it can eventually kill you.

Kullander: That reminds me of a new trend among teenagers of strangling oneself to the point of passing out. Some of them are dying.

Woodman: It's the death mother again.

The goal of that suffocation game is to come as close as you can to dying without actually dying, because it creates a feeling of rapturous abandonment.

That's where God comes in.

Jung believed that religion is a natural human instinct, that it's essential for us to have an experience of God, and if the only way we know how to find it is to strangle ourselves, which can become an addiction, then that's what we will do.

When we turn to addictions to have spiritual experiences, the addiction becomes our god.

This is far beyond the usual way people think about addictions.

But there’s a way out, and that is through metaphor.

Metaphor is the soul’s language; it’s what connects us to the divine within.

Metaphor means a passing over from one level to another, from the physical to the spiritual. A

All language is metaphorical. It is the literal language of the soul.

Language is a transformation of the body, what Jung calls the “subtle body.”

We are linguistically in the subtle body from the moment we utter our first words. Sound, if you like, is a transformation of breath.

The word is the breath of God.

We have forgotten the metaphorical language, or we don’t understand it, and as a result, we’ve forgotten how to be human.

Kullander: How do we reconnect to the soul’s language?

Woodman: Dreams can help.

They can make it possible for us to see what our future, and the future of the earth, could be.

They can show us a way through, and if we find that path, then we will find the strength to go on.

Listening to music, reading literature, and attending plays can also help.

Nature speaks in metaphor to those who can hear it.

A child’s smile or the touch of a hand can be metaphor, if we begin to think metaphorically. Metaphor is what separates human beings from the animals.

It opens our senses and our minds to a divine dimension.

Kullander: But instead of metaphor, people are turning to addictions.

Woodman: If your suffering reaches a certain point, there’s a feeling of ecstasy you get from it.

It takes you through to the point where the pain is so exquisite, you don’t know whether you’re going to live or die.

And it seems that’s where drug addicts want to be.

It’s tragic. So many people feel bored and numb.

They’re trying to feel something, to reach the divine within, but they need to do it consciously.

We need to wake up and choose love and compassion, not death and destruction.

Love and death have a lot in common, but the difference is that love demands full consciousness and individual responsibility. Love wants to live.

If we risked a little introspection, we’d see that death, despair, and destruction are the easy way out.

But to love — now, that takes real stamina, real courage.

Although I enjoyed the interview with Marion Woodman in the August 2006 issue [“Men Are from Earth, and So Are Women,” by James Kullander], I was disturbed by her contention that “you have to be loved by others before you can love yourself for who you are.”

Fortunately for those of us not lucky enough to have parents or spouses who love us for who we are, there is another, albeit more challenging, method of healing: learning to love yourself as your parents should have loved you when you were a child.

It may be a lonely path, but only after we learn to accept ourselves and give ourselves the love we need can we sustain healthy relationships with others.

In the end, it is up to us to change our negative thought patterns.

No one can do it for us.

We must love ourselves before we will want to change.

Seeking love externally is simply not a solution.

Nina Sokol, Copenhagen, Denmark

https://www.thesunmagazine.org/issues/368/men-are-from-earth-and-so-are-women

1. https://www.thesunmagazine.org/issues/368/men-are-from-earth-and-so-are-women

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Through the containment of the drives the outflow is suppressed, (2022-03-27 04:42)

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[1]Psychology of Yoga and Meditation

Through the containment of the drives the outflow is suppressed, the eye is turned away from the world. One differentiates oneself from one's own desire for the world by liberating oneself from the attachment to and relationship with the world. Carl Jung, Psychology of Yoga and Meditation, Page 234

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_3?crid=1X6Q4KQ3NJJH5&keywords=jung+yoga+meditation&qid=163959667

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when my mother Emma died, in 1955, my father suffered a period of depression
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Fig. 28: C.G. Jung, June 27, 1959.

[1]About Franz: Remembering C. G. Jung-A Son’s Story

About the time when my mother Emma died, in 1955, my father suffered a period of depression that seemed to last a long time. I shopped around and found a good stone for carving and had it delivered to the house.

It didn’t challenge my father for a while, but soon I heard the tap-tap of chisel on stone and knew my father was somewhat recovering." This was the large stone that sat in the Seestrasse garden. Franz Jung, About Franz: Remembering C. G. Jung-A Son’s Story, Page 69

1. https://smile.amazon.com/gp/product/1951651707?pf_rd_r=7YKHYQTCEZTTXF9FA55V&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=d3b0311f-d0f6-4332-b9c0-a21e425

Meg Wilbur - Marion Woodman and Embodied Life (2022-03-28 03:22)

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[1]Meg Wilbur - Marion Woodman and Embodied Life

Marion Woodman: An Embodied Life by Meg Wilbur

Marion Woodman, internationally recognized author and speaker, died in July 2018 at the age of 89, leaving a rich legacy.

A distinguished Jungian analyst, she was a pioneer in applying Jung’s principles to eating disorders, addictions, and the body.

The author reflects on key influences affecting Woodman’s journey with the Self, as well as her extension of Jung’s thoughts on the feminine and active imagination with the body.

Marion’s life can be seen to fulfill Jung’s concept of the “experiment of one’s life,” and thus is an example of a new consciousness seeking to be born—especially in the realm of the long-repressed feminine.

The BodySoul RhythmsTM program became the culmination of Marion’s research and application of Jung’s understanding of the basic unity of psyche and soma.

These embodied practices support the integration of both into consciousness and promote a deeper relationship with the Self.

The Self is the God-image within, like the golden ball in fairy tales.

That golden ball takes you where you need to be led in order to find all the parts of yourself. —Marion Woodman (1993, p. 95)

INTRODUCTION

With the passing of Marion Woodman, internationally recognized author and speaker,

the Jungian world lost a unique and vital spirit.

She died in July 2018 at the age of 89, leaving a rich legacy.

distinguished Jungian analyst, she was one of the first to apply Jung's principles to eating disorders, addictions, and the body.

She and her analyst brother Frazer Boa were among the founders of the Ontario Association of Jungian Analysts.

Her eleven highly popular books (five coauthored) were translated into many languages, selling over half a million copies.

A gifted teacher of Jung and the embodied feminine, she reached hundreds of men and women, especially through her experiential workshops, BodySoul RhythmsTM (BSR).

These led to the formation of the Marion Woodman Foundation, where women studied with her and her colleagues, and also trained to teach the unique BodySoul process.

Woodman's work amplified themes of individuation, the feeling function, and above all made a major contribution to exploring the feminine realm within Jung's map of the psyche.

Her development of what she termed "conscious femininity" sought a balance between well-differentiated masculine and feminine energies in the individual.

She dared to include embodied work at a time when Jung's ideas and concepts were basically approached theoretically.

While Jung included this territory, the feminine and the body, it still remained relatively unexplored in his lifetime.

Marion was among those responsible for conscious femininity and embodied work's emergence into the collective for vibrant discourse and attention (Figure 1).

Woodman's accomplishments cannot convey her quality as a person.

It was her presence, her essence so alive to the unconscious, which affected and changed people.

Yet she was "simply Marion," that was her gift.

While natural and related, her bright eyes could seem to pierce through to one's core

and embrace it: not sentimentally or soppily—just the opposite, with plenty of “Sophia’s salt.”

Humorous, self-deprecating, self-revealing, and spicy, she held an objective space of presence, where one felt the soul might tremulously emerge, perhaps for the first time.

I first met Marion at a BSR workshop in 1998.

At the time I was straddling an awkward divide between two careers: theater and analytic training.

As a theater professor at UCLA, I felt like a “closet Jungian,” and at the Los Angeles Jung Institute, I felt like a “closet theater person.”

Marion’s work united it all for me.

Not only was her background similar to mine, but the scope of BSR also integrated my career paths in a powerful Jungian container.

Jung (2009) wrote in The Red Book, “Who should live your own life, if not yourself?

So live yourselves” (p. 231).

The late poet Mary Oliver (1992) echoes this point, asking, “Oh, what do you plan to do with your one wild and precious life?” (p. 94).

Marion truly claimed her “one wild and precious life.”

In doing so she herself illustrates the emergence of a new consciousness, the “conscious feminine.”

We can be inspired not only by Marion’s teachings, but also by seeing in her life the changing consciousness of our time.

It is particularly relevant in this era, when the feminine is again under worldwide attack; the enantiodromia swing is so powerful that it threatens to subsume the passionate but barely rooted feminine resurgence of Marion’s lifetime.

In one of my favorite quotes, Jung describes our lives as being an “experiment of the self.”

Here, from his Zarathustra Seminars (1934/1988), he says:

It is the Self, really [that wants to live its own “experiment” through us]…,the Self, that living potentiality which accounts for the existence of our spirit as well as our body—both being essentially the same.

Sure enough, our ego will is not identical with the Self-will; our Self-will does not want what the ego wants…. So you must inquire what experiment the Self wants to make. Why

has the Self created the body?…You see, the body is meant to live; it has to be served, and your Self has a very particular purpose with it, presumably.…It is an entirely individual question.

Inasmuch as we are individuals, our experiment is individual, and the point of life is that this particular individual should fulfill itself. (p. 403)

Marion was true to her “experiment.”

Knowing her was to encounter an individuated woman whose life and work were one, inextricably interwoven.

In that sense she was an exemplar of the tenets of depth psychology.

This is not to elevate her, something she would disdain—she valued wholeness, not perfection.

Far from being “saintly,” she had a wayward spirit she called her “Gypsy,” which led her on circuitous paths.

Like Jung with his number two personality, her Gypsy became a guiding spirit carrying her life force, which ultimately led her, like a compass, toward center.

What I hope to convey in these evocations of Marion is something of the alchemy of her life, how she lived constantly aware of her interaction with the Self.

While Jungian psychology was the determining factor of her destiny, it was as well the vessel to fulfill that destiny.

It’s a fascinating tale that can be illuminating to all who seek greater understanding of the interplay between ego and Self.

I hope to engage her gypsy spirit and flesh out a portrait of the canny crone and loving woman whom I knew as a mentor and colleague for over twenty years.

A pattern emerges where the hand of fate, or Sophia, engages with her, step by step, on a path from Christianity, patriarchy, and perfectionism—to the goddess, the feminine, and the human.

ROOTS AND CHILDHOOD

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work.

But without this playing with fantasy no creative work has ever yet come to birth.

The debt we owe to the play of imagination is incalculable. —C. G. Jung (1921, par. 93)

We’ll begin with Marion’s roots.

Born in 1928 on the verge of the Great Depression, Marion Boa was a minister's daughter.

Her father grew up on Canadian bush-land cleared by his Scottish parents; an earthy man, he gardened, loved animals, and took Marion haying and fishing.

Her no-nonsense mother, of Irish descent, was a suffragette, a city businesswoman with a car, and a dislike for her woman's body (Woodman, 2005, p. 4).

Becoming a parson's wife in a village church meant sacrificing her independence.

When pregnant with Marion, her first child, she retreated to her parents' home in the city till after the birth, when she returned to what she called "the cage" of small-town life.

According to Ross Woodman, Marion's husband, her mother's split from her feminine body translated into an unconscious rejection of her female child.

Marion responded by retreating from her mother, frozen and silent.

When Marion was four her mother became bed-ridden with tuberculosis, creating more distance between the two, and more silence (Woodman, 2005, pp. 2–58).

One wonders if this was not Marion's first imprinting experience of the force she later termed the "death mother."

Luckily, Marion's father had a well-developed feminine and could step into the breach, taking her everywhere with him, even on pastoral visits.

Turning to him for care and adventure, she became, unsurprisingly, a classic "father's daughter."

They lived in small-town Ontario amidst the daily rituals of the Scottish Presbyterian Church.

Like her heroine Emily Dickinson (another parson's daughter), Marion's home overlooked the graveyard.

Little Marion with wild curls, clay bubble pipe, and dirty pinafore often held forth in the cemetery, giving tea parties on the tombstones and inviting the spirits (or passing mourners) to "join the party!"

Irrepressible, alive with puckish play, her body was "like a lightning rod, reacting to everything," she said. "I would walk into a room and (intuitively) say, 'Somebody has been fighting here and I'm not going to stay!"' (Macdonald, 1996, p. 59).

She took responsibility for her brothers, creating a wild tribe of three.

Marion and brother Fraser (also a Jungian analyst, known for his film with Marie-Louise von Franz, Way of the Dream) wrote poems to each other in blood, Shakespeare fashion, and nailed them to their bedroom doors with a knife (Woodman, 2001, p. 7).

They created plays too, with brother Bruce (later an actor in England). "The game," she said, "was always births, weddings, and funerals" (Macdonald, 1996, p. 59).

Growing up in a church world charged with archetypal energies and images, it's not surprising that Marion identified with an archetypal heroine like Joan of Arc, whose picture she carried in her pocket to keep her safe during her wanderings in the woods.

Thus, early on she had an innate sense of a protective feminine presence from another world.

If Joan existed with the angels (whom Marion also saw), her opposite was constellated in her Gypsy, whose untamed energies found glorious freedom in the woods.

School, however, repressed both. "I was out of my body by the age of six because of my anguish at school," she said (Woodman, 2005, p. 6).

She survived through books, especially the poems of Emily Dickinson.

Reading them aloud to herself, she realized that "they made me know I wasn't crazy. Dickinson spoke my language, before I knew it" (Woodman, Harvey, Woodman, & Reid, 2010).

Since Marion found school anathema, I often wonder what drew her to become a teacher and even act in amateur dramatics.

It's an irony.

This woman would become an acclaimed public speaker, yet when first facing a classroom, she had no voice at all! "I couldn't get anything out! I stood there, frozen. It was just a squeak!"

Luckily, a professor recognized her merit and mentored her through it, salvaging that career (Woodman, personal communication, n. d.).

Despite her "voiceless" beginning, Marion became a gifted literature and drama teacher at a London, Ontario high school.

There, she developed her own approach, her metier.

To help students connect to language (she couldn't stand that poetry bored them!), Marion inspired them to move and embody the images of poetry, to sound them as well, urging them to feel it in their guts (something her Gypsy had done as a child).

When she joined forces with dance and movement teacher Mary Hamilton (with whom she would later develop BSR), their students became so loudly "liberated" that Marion asked the principal to tear down a wall between two classrooms.

And he agreed! "My students need space!" she said—space to move, to declaim, even to stand on desks, wielding their rulers as swords!

The productions were legendary, even including an enactment of Blake's The Marriage of Heaven and Hell—quite a project, one would think, for high school students.

She was changing lives even then.

These teenagers, in finding an outlet for their raw emotions, also encountered the archetypal world.

It was spirit through language and images, and also body in movement and sound—the very essence of what would become BSR (Woodman, personal communication, n. d.).

At the same time, in 1958, Marion studied literature at the University of Western Ontario.

There she met and later married Ross Woodman, a brilliant professor of Romantic poetry, a man whose energy and creativity could fully match her own in a "soul union."

Their marriage of over fifty years remained an ever-alive core in the development of both their lives (Figure 2).

It's little known that Marion also performed as an actress, a hidden talent, which doubtless served her well later as a speaker.

Both her brothers were avid performers and perhaps drew her onstage with them.

Opportunities opened both at the university and the London Little Theater, which offered amateur productions and repertory plays

from England, casting local people in small roles. Later she and Ross caused a small

sensation in their inimitable performances of Nagg and Nell in Beckett's black comedy

Endgame, holding forth from their garbage cans iii(Ann Skinner, personal communication, December 2018).

The strands of her fate were interweaving: the childhood archetypal world, teaching, poetry, romance, acting.

All these were to prove essential later in her life's work as a Jungian analyst.

If we look at modern 'Athenas' sprung from their fathers' foreheads, we do not necessarily see liberated women.…Working so hard to create our own perfection, we forget that we are human beings.

On the one side, we try to be the efficient, disciplined goddess Athena, on the other we are forced into the voracious repressed energy of Medusa. —Marion Woodman (1982, pp. 9–10)

From the outside all appeared well in the Woodmans' lives, with their careers and marriage a glowing picture of success.

Yet all was not well for "Mrs." Woodman in her conventional role of "perfect housewife"—a role, which, in the 1960s she strove earnestly to fulfill.

She began to realize that she had simply exchanged the safety and constraints of her father's house with those of her husband's.

Her body bore the strain.

"I knew I was out of my body," she said.

It sent her increasingly urgent messages, which she struggled to decipher.

She became anorexic (little known then).

When she developed edema, a bloating condition, she confronted herself.

Was she living her own life? Who was she without her support systems? Where was her Gypsy?

A voice responded, "I am going to live, Marion, whether you like it or not!"

So she took a leap into the unknown.

In 1968, at the age of 40, she left home and journeyed alone to India (Macdonald, 1996; Woodman et al., 2010).

"I needed to move into my own silence and find out who was in there." She planned to stay safely in an ashram and encounter God.

"God was with me all right," she wrote, "but His ideas were somewhat different from mine.

He turned out to be She in India, a She that I never imagined existed…a She that reached out to me…in the streets seething with poverty, disease, and love."

It was sheer terror, everything turned upside down, people shouting "Good evening!" in the morning, or "brushing kisses with a cow" as she stepped in its cow pie.

The clutching hands grabbing her on the street embodied her own growing dislocation, as the chaos forced her to surrender her need for control.

Losing all sense of herself, she fell into a classic descent, developed a bad case of dysentery, and faced a brush with death (Woodman, 1985, pp. 176–178).

Alone in her hotel room, unable to eat or move, Marion read Shakespeare's sonnets and her passport to hold onto her identity.

Then she found herself on the tile floor and came to consciousness on the ceiling, my spirit looking down at my body, caked in vomit and excrement.…"Poor dummy," I thought, "Don't you know you're dead?"

And mentally gave it a kick. Suddenly I remembered my little Cairn terrier [and] thought, "I wouldn't treat a dog the way I'm treating my own body." (Woodman, 1985, p. 178)

She realized that the poor creature crying out to her from the floor in its "foul condition was her soul, her Kore…at the center of matter, crying to be claimed…and expressed" (Woodman, 1985, p. 178, 185).

And life returned, love touched her, love for herself, allowing her to reconnect to her body in a new way.

She was still quite ill. Exhausted and ghostlike, she finally dragged herself down to the hotel lounge, where she had a fateful encounter.

As she sat wanly on a couch a large, dark Indian woman came and, in Marion's (Woodman et al., 2010) words: squeezed between me and the side of the couch.

Her fat arm was soft and warm. I pulled away. She cuddled against me. I moved again.

She moved. I smiled. She smiled. She spoke no English.

We ended up at the other end of the couch, her body snuggling close to mine.

Well, I didn't know what to make of it.…The next day I returned, and behold, the same thing happened.

We never spoke…but gradually, I was taking in the warmth radiating from her large body, the beauty of her black flesh.

At the end of the week an Indian man came to me and said, "You will be alright now. My wife doesn't need to come anymore. When you first came down, I saw you were dying, and so I sent my wife to sit with you."

She saved my life. That wonderful warm skin, that relatedness to a total stranger. (Woodman & Reid).

Such powerful events proved a life-changing initiation. Not only did Marion discover Sophia, the feminine face of God, but she also encountered the Black Madonna.

"India lives in the Goddess," she said, "as I had lived in her as a child, as every child lives in Her" (Woodman, 1985, p. 185). "She was the earth, the glory of the earth.

The creation of the earth. I found it extremely terrifying—and equally exciting" (Woodman et al., 2010).

For a father's daughter, driven by patriarchal imperatives in pursuit of perfection, per-

haps the powers of the feminine could only engage her through an experience of “hell” redeemed by one of transpersonal love.

Claiming her body was a step toward claiming her life, but without the tools to understand it.

This changed two years later when she joined Ross on his sabbatical in London, England.

Now theater, always a fascination, engaged her.

She applied to the Central School of Speech and Drama, a top acting school, and surprisingly, was accepted on the spot. “They thought they’d found another Margaret Rutherford—that wonderful character actress who played the first Miss Marple!” her colleague, Ann Skinner told me (personal communication, December 2018).

Studying acting for a year at Central vitalized Marion and opened a tempting door to the stage.

Had she crossed that threshold, she might well have become an actor, like her brother Bruce.

I can just imagine a bewigged and bejeweled Marion, with her spicy sense of humor and her reedy voice, conjuring laughter and applause from London audiences.

At this juncture, however (and luckily for the Jungian world), a new, vital presence entered her life: Jungian analyst E. A. Bennet, a canny Irishman and longtime friend of Jung.

Analysis with him brought her, at last, someone who spoke her language.

“I can’t say what it meant that someone could recognize this huge part of me,” she said, “and affirm that it was real, it made sense; I wasn’t crazy!” (Woodman et al., 2010).

Now she could understand that the energies that had so guided and bedeviled her were archetypal.

Her psyche responded with big dreams. In one she dreamt that Dr. Bennet pulled out a rotten tooth—and with it came her whole spine! “It was very clear,” she said, “the structure that had given me my backbone had to change” (Macdonald, 1996, p. 60).

Her animus put up quite a fight, eliciting Bennet’s dry omment, “If I were you, I would take my animus out for a good drink” (Woodman, 2001, p. 124).

Later, as she bewailed her plight, he commented wryly (in this vintage “Marion tale”), “Mrs. Woodman, you are either going to go down this path squealing like a pig to the slaughter, or you will follow it with dignity—but follow it you will” (Woodman, personal communication, n. d.).

ZURICH

The fact remains that if we are to find our own inner truth, we have to go into our dark-

ness alone and stay with our inner process until we find our own healing archetypal pattern.

Once that relationship is established, we are on our individual path.... It takes great courage to break with one's past history and stand alone. —Marion Woodman (1982, p. 28)

The journey that began in India culminated two years later in l974, when Marion, age 45, and now suffering from a kidney ailment related to her anorexia, went to Zurich as an auditor at the Jung Institute. Interestingly, she never planned to become an analyst; instead she hoped to heal her serious kidney condition through analysis and then return to teaching. However, Sophia had other ideas—her vocation as a Jungian analyst.

It's classic: Her fate (this illness) thrust her into the prima materia of her body.

By wrestling with this fate, she wrested from it her destiny.

Her Zurich experiences would become the foundation of her life's work.

How did she approach her training?

The institute then required work with both a male and female analyst.

Since both had minister fathers, she was assigned Barbara Hannah, a beloved colleague and friend of Jung from his original close circle.

Marion described Hannah as having "the most developed feeling function of anyone I ever knew" (Woodman, personal communication, n. d.).

At 82, the wise crone Hannah was not only an attuned witness, but also offered a safe holding in the feminine—both essential to ground Marion in her body and offer a vital new experience of the positive mother.

The male analyst, whose name she never mentioned, was less congenial.

Being Marion, she had to work in her own idiosyncratic way, evolved from her methods of teaching students to embody their images.

She describes her process in an interview with her colleague, analyst Tina Stromsted (Stromsted, 2005, p. 13):

Nobody [did] body work at the time.

But my dream told me to take images from my dreams and put them in my body, saying, "Don't ask any questions, because it won't make any sense!"...I spent...hours Saturday and Sunday, lying [between two blankets on the floor].

I was in a womb and allowed the energy of the dream to go into my body.

Marion's somatic approach confounded her analyst, who felt "outraged at the thought of body movement" and directed her to her dreams. "

I could have a wonderful time with my dreams," she said, having worked two years with them, "but it didn't change my body.

In fact, I got higher and higher into spirit, so my body became more and more exhausted" (p. 13).

By including her body, Marion held true to her belief that the body would constellate the unconscious just as dreams did. (Remarkably, within four years her condition was healed.)

Zurich was hugely challenging.

Jung (1967) said, "We do not become conscious by imagining figures of light, but by making the darkness conscious" (para. 335).

Marion, however, was always drawn toward a euphoric light.

She had to learn that her suffering of anorexia, so inexplicable, actually had a message.

Like the white swan (which had captivated her in Margot Fonteyn's ballet performances in London), she was pulled up toward disembodied spirit.

Her shadow image was the black swan, earthbound, body-bound, unable to lift ever higher on painful pointed toes. (I am reminded of the 2010 film The Black Swan, which evokes this split so powerfully.)

Her anorexia had helped her escape this "too, too solid flesh"—ultimately, a dance with death.

She and Ross, the professor of Romantic poetry, could soar together on the wings of their muses.

Now she realized that in escaping "matter" ("the body") she was also escaping mater—Latin for "mother."

As mentioned earlier, Marion felt alienated from her mother as a child.

Her mother's rejection of her own body (with an unattainable standard of perfection) had permeated Marion.

Alone in Zurich, she faced her demons—which threw her marriage into the crucible, and dragged her down into what Jung called "the realm of the mothers," the "maternal matrix."

Being forced to "make the darkness conscious," she reluctantly accepted this matrix as her realm, her destiny— fiery, but transformative.

Though she had encountered this primordial force in India, now she must deal with it more psychologically, as a negative mother energy in her own body—alien, a foreign substance.

She imagined it as a crocodile lying buried in the mud with a dreary,

mesmerizing voice. “Why bother? Just give up.”

She named this the “Death Mother,” a fearful confrontation.

Yet if she avoided it, she faced a life on dialysis, or even death.

She wrote (1982, pp. 10–11):

The feminine is a vast ocean of eternal Being. It was, is, and shall be.

It contains the primordial animals “red in tooth and claw”; it contains the potential seeds for life…. It loves, and if that love is penetrated by the positive masculine, its energies are released to flow into life with a constant flow of new hope, new faith, new dimensions of love.

How to draw love from such primordial forces, especially if love were in a female form and demanded that she love her own body?

How to shift from Kali to the Black Madonna?

Doubtless her relationship with Barbara Hannah was central.

Hannah, with the wisdom of age, offered an experience of the positive mother that was new to Marion.

She described going to an analytic session, frozen with despair, unable to say a word.

Hannah simply gestured Marion to sit beside her, where they spent the whole hour in silence while Marion absorbed the love and acceptance Hannah radiated (Woodman, personal communication, n. d.).

Remarkably, this mirrored her experience with the Indian woman, a silent, healing, body-soul connection. Marion realized, “Until

your heart breaks open, you don’t know what love is about” (Woodman, 2005, p. 16).

If, as Jung said, it was archetypal energy that healed, the core archetype for Marion was love.

It had nothing to do with sentimentality or what commonly passes as love.

It was true feeling, objective and able to embrace soul. (Marion unabashedly claimed both words, love and soul, which the world so often scoffed at.)

Given the ongoing wound to the feminine afflicting our society, she knew that a healing experience of the mother was crucial.

It was, after all, from the mother that feminine consciousness arose.

“It means going into that grounding and recognizing there who you are as a soul. It has to do with love, with receiving…. It has to do with surrendering to your own destiny, consciously” (Woodman, 1993, p. 30).

Here was her old bugaboo: surrender.

Yet without it, how could she truly connect with the transpersonal power (Sophia) whom she claimed to love?

Caught between the negative mother force of a crocodile in the mud and a spiritualized mother all-light, she was rescued yet again by the Black Madonna, who could hold the opposites and help her integrate them.

Marion had dreams of kneeling before a noble black goddess who spoke in a loving, firm voice, demanding that she go “lower, lower,” until she lay prone on the earth.

“You must learn humility, girl. You must lie flat on the ground, and feel the living pulse of the earth, and know you are part of that pulse” (Woodman et al., 2010).

This was embodiment indeed.

Paradoxically, her slow surrender actually brought strength, opening her to a true connection between the ego and the Self.

Now she realized how much matriarchal dynamics were behind food complexes.

“Food embodies the false values that [our] own bodies refuse to assimilate…. [Our]

bodies become edemic, bloated, allergic, or resort to vomiting the poison out.

The unconscious body, and certainly the conscious body, will not tolerate the negative mother…” (Woodman, 1982, p. 23).

Wrestling with her somatized symptoms taught Marion a core element of her life work: that addiction is a blocked spiritual quest, and thus the addictive substance is a metaphor fueled by an unconscious archetypal need, which becomes concretized and projected.

Food would relate to mother, alcohol to spirit, sex to union, etc.

It was one thing to realize that her addictive denial of food had helped her escape this “too, too solid flesh” up into the “light” and effervescence of spirit.

It was another to endure these confrontations.

Marion captures the intensity of her experience, writing, “Body, soul, and spirit were thrown together into the fire and there they reconnected with the inner journey, with the Transformative images shaping my life and making me who I am.

Without them, my tongue spoke, but my voice was not authentic" (Woodman, 1985, p. 185).

This is alchemy.

Jung had said that transformation means burning in your own fire.

Marion had endured the fiery opposites. Her addiction with its killing attempt to live "up above herself" had forced her down into herself, out of the ethers and into the darkness of what had felt so dangerous—into dumb earth, matter, her symptom-laden flesh, an arc that later became the initiatory path in her workshops.

THE JOURNEY EXPANDS

I do believe in the evolution of consciousness, and the evolution of God, and I think that the feminine side of God is now going to come into consciousness, and we don't want her.

She sure is going to make one chaos of patriarchy.

Yet if she isn't brought into consciousness the planet will die…. I have faith that the feminine will come into consciousness. —Marion Woodman (2001, p. 4)

Marion left Zurich in the late 1970s a different woman, the old self burned away.

Her marriage survived, but in a new form. Gone was the old "help-meet" wife, supplanted now by two equal "help-mates."

Relinquished was the drama teacher, supplanted by the untried analyst.

Gone was the meek, voiceless woman who could barely

manage a squeak! Her hard-won learning came tumbling out in lectures and books:

The Owl Was a Baker's Daughter, one of the first books to deal with eating disorders from a Jungian perspective; Addiction to Perfection, bringing treasures from "the realm of the Mothers"; The Pregnant Virgin, about "psychological pregnancy" (p. 7) and birthing a true self; The Ravished Bridegroom, re-visioning masculinity in men and women.

All came within a decade.

These groundbreaking works established her place on the Jungian and feminist stages.

She had returned to a world that was pregnant with change.

The collective unconscious was activated, the opposites constellated, causing huge swings, from leftwing "women's lib" in the 1970s, to the conservatism of Reagan and Thatcher in the 1980s, to the fall of the Berlin Wall in 1989 and the collapse of the Soviet Union in 1991.

People spoke glowingly of the “rise of the goddess.”

Marion was a channel for those energies, speaking passionately for the human body, and advocating as an early environmentalist

for Mother Earth’s body. Many, like Marion, felt that humanity was on the verge of a major shift in consciousness, offering a real possibility of world peace.

This societal zeitgeist both inspired Marion’s books and eagerly welcomed them.

Like Jung, she realized that the psyche needed a new myth, that we had entered a new

era where new images must be found to sustain a depleted world-soul (Woodman,

2002). For her, conscious femininity was central to that new consciousness. With the

second wave of feminism in full swing Marion’s pioneering work with the feminine, the body, and addiction from a Jungian perspective gave form to the emergent energies, offering a soulful wisdom to a public hungry for meaning and purpose.

She wrote (1993):

I would say the goddess energy is trying to save us.

If we go on with our power tactics, we’re going to destroy the earth.…We’re either going to make a leap in consciousness or we aren’t going to be here.

Sophia, Shakti, by whatever name, is that wisdom deep down in all matter, pushing her way into consciousness, one way or another. (p. 97)

Sadly, such warnings are all the more dire today in the light, or shadow, of the world’s current apocalyptic state.

Marion was unprepared for the acclaim her books brought.

“I never thought people would actually read them!” she joked.

A natural raconteur who never stood on ceremony, she often shared “teaching tales” about herself, such as this one:

In the car en route to deliver a lecture at UC Santa Cruz, and passing a long line of people waiting on the street, Marion asked idly, “Who’s in town?”

“Woodman!” was the jolting reply. She was shocked!

Later, alone and terrified in the parking lot, she tried to pull herself together, praying, “Sophia, just let me be myself.

Speak from my true self. That's all I can ask."

It was a significant occasion.

As she rose to the occasion, perhaps drawing on her acting experience, she crossed a threshold to claim another side of herself, the speaker.

Given what an inspiring public speaker she became, it's an encouraging tale for the many of us who suffer stage fright. (Woodman, personal communication, n. d.)

It's important to remember that forty years ago, in what seemed radical times, Marion herself was radical.

Though feminism was alive, few had explored the "embodied feminine," especially in the Jungian world where it remained somehow suspect.

Marion and her colleague, analyst Joan Chodorow, were among the pioneers.1

"I've always believed my mission in life was to find the feminine, and to help people find out what their genuine femininity is.

That leads to a new masculine" (Woodman et al., 2010).

Though the world of patriarchy (power principle) did not want genuine femininity or a new masculine and would blatantly mischaracterize both, Marion always remained true to her calling.

BodySoul RhythmsTM

Modern woman cannot go back to the Dionysian Mysteries, but she must make the journey into the dark regions below, and back again.

She too must experience that light in her own darkness.

Somehow she must again find the sacred mystery within her own body and revere it both as sacred and as mystery. —Marion Woodman (1980, p. 111)

Jungians are often accused of being "airy-fairy," too spiritualized.

It's not surprising then that some Jungians found Marion's material controversial, even claiming she was "not Jungian."

That is a misconception.

Marion was proud to be a "classical Jungian."

She revered Jung's work and taught it in depth, while bringing a modern woman's view to the realm of the feminine and true masculine on Jung's map.

She believed his work was grounded in his own connection to his body—describing him

as a man who “inhabited his body,” who climbed mountains, sailed lakes, carved stone, went on safaris in Africa, and who designed and built Bollingen, his soul’s home.

She delighted in referring people to his writings on the body (often strangely ignored!), and challenged students by teaching his complex Zarathustra seminars (1934/1988).

For example:

The body is the alembic, the retort, in which materials are cooked, and out of that process develops the spirit, the effervescent thing that rises. (p. 368)

For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing…. Soul and body are not two things, they are one. (pp. 354–355)

Marion needed to test Jung’s and her own theories about the body through the body.

As clients with addictions clamored to see her, she realized that to be true to the “experiment of her life,” she must reach deeper into the realm of psyche–soma.

The experiential process of BodySoul Rhythms TM was the result.

Like so many aspects of Marion’s life, synchronicity was at play, fostering this process through an unlikely combination of circumstances: first, a time when the feminine, the goddess, and the body were resurgent; and second, a personal encounter of three remarkable women: Marion and master teachers Ann Skinner and Mary Hamilton.

While surprisingly they all shared a common background in theater, they were quite different, with strong personalities and established reputations in their own fields: Mary, a movement specialist with training in ballet, and Ann, head of voice training at the Stratford Shakespeare Festival.

Another dynamic teacher, psychologist Paula Reeves, often made a fourth, adding her rich expertise in mythology and psychoneuroimmunology (Figure 3).

It’s hard to convey what made the process so enriching and fulfilling that women returned countless times to participate.

The heart and soul of it flowered through the unique attributes of Marion, Mary, and Ann.

Their dynamic collaboration is best described in Jung’s words (1946): “The meeting of [such] personalities is like the contact of…chemical substances: if there is any reaction, [all] are transformed” (para. 358).

It was indeed a combustible combination with its own distinctive alchemical brew.

The vessel took the form of a weeklong intensive, held in nature, drawing its process in part from the Greek initiation rites of the feminine-based Eleusinian mysteries.

Its theoretical material was Jung's, spiced with Woodman's distinctive flavor and additions,

while its experiential side came to life in embodied practices.

As an initiation rite into conscious femininity (and true masculinity), its arc carried participants on a journey of descent and renewal.

To support the basic Jungian training and dream work, Marion invited two colleagues

to assist as associate analysts—Judith Harris and me, both of us steeped in BSR through our experience as participants. Judith (later president of the Philemon Foundation) had trained in Zurich.

I came on board in what felt like a fated encounter because it was such a "fit" for me, a glorious integration of my two career paths.

Like Marion, I had come to Jung on a circular route originating in theater, which included acting, teaching, and directing. (Surprisingly, I even taught the same voice technique as Ann!)

The fact that there was a Jungian container created by Marion's brilliant teaching was for me the ultimate gift and integrating factor.

As the popularity of BSR increased, talented women from diverse fields came together to create the Marion Woodman Foundation.

The aim was to protect BSR's legacy and to train other teams to give their own BodySoul workshops.

All this evolved over a period of about thirty years, during which time new teams emerged to offer programs that took hold in Europe, Mexico, Brazil, Hawaii, and Australia.

Ireland was a central site, spearheaded by analyst Marian Dunlea, who inspired a thriving cohort of women.

In North America, analysts Tina Stromsted and I, with artist and UCLA communications professor Dorothy Anderson, facilitated Wellsprings of Feminine Renewal workshops for the Woodman Foundation and for Pacifica Graduate Institute.

What sets BSR apart from other approaches?

Today, somatic-based programs may seem almost commonplace, offered in graduate schools such as Pacifica (where Marion influenced its inception).

Countless other body-oriented workshops flourish now as well.

In my view, what is unique about BSR is its crucial grounding in depth psychology.

Jung's vast map of the psyche provides the essential transpersonal or archetypal container.

If women were to risk the descent into the darkness of their bodies, into the pain of repressed wounds, into shadow work, Marion knew that BSR must help prepare "a somatic container…to receive the psychic labor. There must be a

greeting of the spirit, a chalice to receive the wine" (Woodman, 1982, p. 69).

What were these "chalices"?

Imagine a series of concentric circles.

First was the individual container of each woman attuned to herself.

Next was the holding presence of Marion and her colleagues—there to witness, mirror, and support the participants.

Wider still was the intellectual container—the foundation in Jung, Woodman, and dream work, which provided the psychological and spiritual vessel.

The largest circle holding all was the transpersonal container, or Sophia, centered on an altar to evoke the archetypal energy through ritual.

This container was crucial to create the safety to "drop down" into the body, and also to source the archetypal images and energies seeking release through movement, voice, music, art, poetry, dreams, improvization, and mask work.

These art forms opened channels to express pent-up shadow energies.

Wild sounds would escape—belly laughs, rage, long-held tears.

The body leaps or freezes in stillness.

This can be the "chaos" of the unleashed unconscious, the imprisoned soul finding freedom.

While it could be a challenge to endure the raw psyche, it was a privilege to experience the transformations.

A different woman could emerge, what Marion (drawing on Esther Harding) termed "the Virgin"— she who is "the Being-ness" in us. The "I am."

The "one-in-herself" (Woodman, 2002).

No longer the innocent maid Kore, this is the initiated maiden. Marion described her as "stretching to her full stature, with her feet rooted and head receptive to the sun, [as] her whole being becomes the tree of life" (Woodman, 1991b).

For countless women the alchemical brew of BodySoul RhythmsTM proved life-changing.

The final element, impossible to define or measure, was love. Love was the elixir that softened hearts, shone through eyes, and built a temenos of trust, creating the “dance” of the BodySoul.

CANCER

My body has always been the instrument through which I have been forced to come to consciousness.…Body [is] the instrument of initiation that made clear what my sacrifice must be, where the new threshold stood open, how the new vision might manifest.

Its agony forced me onto a new path, where I did not want to go. —Marion Woodman (2001, pp. 104–105)

Marion was now fully launched on the “experiment” of her one “wild and precious life.” BodySoul RhythmsTM, itself an experiment, could channel her Gypsy’s creative energies.

Engaged with a full private practice, she also continued to teach in conferences, workshops (some with Robert Bly and Robert Johnson), and as core faculty at Pacifica, and to publish books, videos and CDs.

Despite her prolific work, she suffered from misunderstanding and rejection by many Jungians (Woodman, 2001):

I knew my vision of BodySoul work was not yet acceptable.

I decided to hold the tension of the opposites until a reconciliation unknown to me found its way into consciousness in a welcoming world.

However much I tried to accept this in my mind, my body…received it as heartbreak…my mind as defeat.…The physical toll was horrendous. I was simply alone.

No one to talk to about the inner reality of what had happened. (p. 8)

Even her brother, confidante, and ally in the Jungian world, Fraser, was now

gone, having died of cancer. “He could see the inner dynamics, and he could keep silence.…Meanwhile my body fell into despair” (p. 9).

One wonders how much this estrangement from the Jungian community may have contributed to the crisis she faced in 1993, when, at age 65, she became ill with endometrial cancer.

Terminal, she was told, two years at most.

What an irony for someone whose destiny constantly demanded that she live her principles, “eat her words,” so to speak, for someone who wrote (Woodman & Mellick, 2000, p. 49), this is your body your greatest gift pregnant with wisdom you do not hear grief you thought was forgotten and joy you have never known.

But could she love this “greatest gift” when with each step forward, archetypal negative mother energies dragged her back, taunting, “You’re pathetic! Die!” (Woodman, personal communication, n. d.). Here was the death mother.

“Now again, sh wrote, “I have to turn her face around and feel myself looking into the eyes of the loving Mother…. Yet the dark face is so locked, so fierce, and so fiercely unconscious]….If I cannot get hold of the positive side of the archetypal dimension…. I think I will die” (p. 24).

This was no exaggeration.

Marion chronicles her two-year ordeal with cancer in her searingly honest book, Bone: Dying into Life (2001), drawn from her journals.

She reveals how she is stripped to the very “bone” in her confrontation with death and its urgent challenge to truly live her core values.

The physical battle proved consuming enough, but the psychological struggle was, perhaps, even worse.

Her old issues arose, as if thrown to the winds, spiraling both deeper and higher.

“I am seeing the progression of spirals through which I have moved upward and downward, higher into spirit, deeper into grounding…. This cancer is another threshold leading to a new round of the spiral.

What an incredible map I seem to have followed!” (p. 113).

Realizations hit her like blows.

“This new death threat releases the arrow that hits the bulls-eye of this conflict” (p. 198).

Here was alchemy, a deadly alchemy, deadly real.

Could she differentiate the life force from the cunning pull of death?

Yet, in fact, her life’s work had uniquely prepared her.

Calling upon all her experience, she worked with visualization, music, poetry, her journal; absorbed the “light” from flowers and letters from friends; tried to open to love (p. 118).

Her friends urged alternative medicine, while her husband and his friends pushed the medical establishment.

Deeply conflicted, dismayed she could not fully trust her body, she decided to do both (alternative and traditional) and accept the “mutation” (p. 104) of a hysterectomy along with the killing rays of radiation.

It felt like betrayal. “I collude because I cannot trust my own connection to the positive Great Mother” (p. 82).

“I know this death I am going through,” she wrote (2001), “has to do with matter that cannot move as quickly as the consciousness that inhabits it.

Too much light in too dense matter” (p. 36).

Having tried to escape matter (mater, mother) as the young “white swan,” now as an elder she was drawn again into the very “bone” of the “black swan” to seek a salvation that only the sacred feminine could provide.

Marion called on her as “Nature herself…the life force…perseverance and strength and passion.

She is in my body” (p. 201).

Only she could help her balance earth and air, two different “energetic frequencies.”

It was Jung’s psychoid archetype, consciousness through both spirit and matter (p. 8).

Without her visualizations, Marion knew, “I could become a lethargic crocodile, and that old Mother would quickly pull me into everlasting mud” (p. 113).

Here was the old familiar presence, the dark mother’s drone of death, freezing her in fear.

It constellated Marion’s “tiny possum…that senses abandonment or rejection…becomes petrified and stays absolutely still to survive…. I need to fill [her] with transformative light…. That despair began in utero, the daughter who was not a son” (pp. 52–53).

She was back to the womb, caught in her pregnant mother’s fears—no connection to Sophia, only the “blank nothingness” (p. 88) of the crocodile.

Rage could erupt.

“‘Where is the perfect love?’ a voice shouts…. However much I love the Great Mother, I do not trust that I can reach her in the deepest cells in my body.

Faith constellated its opposite, fear” (pp. 86–87).

At such times, she returned to a dream from the morning of her surgery, an “initiatory dream”:

A ship is coming into shore bearing two pearls.

I see them, I don’t see them.

I know they are on the ship.

A 5-year-old girl, barefoot with simple dress and mop of curls, stands on deck watching.

Her gaudy bracelet and corncob pipe shine in the sunlight.

Behind her, a woman, young, gypsy-like, barefoot, hair flowing, also watches. (2001, p. 17)

The child presents a perfect picture of healthy little Marion, with wild hair and pipe, bringing possibilities for new life.

Most important, her Gypsy comes to shore, now a strong woman, able to witness the girl.

Here, lay images for transformation.

“These two are with me as I move into Cronedom,” she wrote, “that queendom where I shall be free to live my own truth” (p. 17).

To win her “queendom” she must endure further immersion into the underworld of cancer.

Her London doctors, ignoring best practices, had failed to check her lymph nodes during the hysterectomy.

Without that data, no one knew if the cancer had penetrated her uterine wall.

To stop it from spreading, she faced massive radiation treatments, culminating in an almost medieval, unbelievable 48 hours isolated in a lead vault, where she suffered agonizing pain (Woodman, 2001, p. 131).

In hindsight, it appears the procedure was mishandled and would never be prescribed today (Dickson, 2019, p. 87).

The violent roller coaster continued when, believing herself at last on the road to

recovery, a sudden new cancer emerged.

Her London doctors gave the grim diagnosis of “metastasized bone cancer” on her sacrum—certain death.

Almost hopelessly, she sought second medical opinions outside London, and was stunned when they discovered a misdiagnosis—not cancer, but severe osteoarthritis!

Now at long last, after two years, Marion could reclaim her life.

Shakily she resumed a few lectures and workshops.

But her old form had deserted her and she needed a new one.

Physically the arthritis threw her literally off-balance. Emotionally

she was scarred too. She wrote (2001), “Lost the balance and all faith in any new

wholeness. I lost my passion for life…. Nothing could excite me, nothing could hurt me.

No ‘I want.’…The Black Madonna was gone. In her place was the Death Goddess, not monstrous, just seductive, luring me into inertia, masked death” (pp. 168–169).

But she knew that if she could connect with her dream Gypsy, it would re-connect her to her life-force, and thus break her paralysis.

For six months she struggled daily to draw that energy into her body, along with her strong masculine.

Yet despite all her attempts, both remained elusive, leaving her drained and defeated.

Finally, fate intervened.

One evening Ross and Marion, pale and frail, attended a party given by a Dutch friend.

All night she sat silent and weak on a couch, “looking old.”

On the verge of leaving, she stood at the door (threshold) just as a band of Dutch musicians arrived, wearing bright red coats with yellow lapels and carrying trumpet, tuba, and trombone.

They stormed in with infectious music, shaking the house with polkas and foxtrots.

By chance it was the very music she had first danced to as a young teacher in rural Ontario.

She was thrilled!

She describes her experience in the film Dancing in the Flames (Woodman et al., 2010):

This energy started to come out of me.

It said, Marion you can sit on this chair until you rot, but I am going to dance!

A red coated Dutchman came and grabbed me.

We went through the house, dancing to this marvelous music.

I thought, I can do it, I can do it! Something was just discharged into me.

Somehow I was able to overcome the fear, and it's never returned.

Ego surrendered to the soul. To this incredible life.

As it is this was Marion—claiming her wild and precious life!





As Jung said, "Living herself." Meg Wilbur (2020) Marion Woodman: An Embodied Life, Psychological Perspectives, 63:1, 40-58, DOI: 10.1080/00332925.2020.1739461

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She is Professor Emerita of UCLA's School of Theater, Film, and Television, where she directed plays and taught acting and voice for the stage.

For over many years she worked with Marion Woodman and the original BodySoul RhythmsTM faculty.

She, Dorothy Anderson, Ph.D., and Tina Stromsted, Ph.D., offered Wellsprings of Feminine Renewal workshops for the Marion Woodman Foundation.

As adjunct faculty, they also introduced BodySoul RhythmsTM as an academic course for Pacifica Graduate Institute.

Meg adapts fairytales and myths as plays for use in the curriculum of these programs.

NOTES

1. Joan Chodorow is a Jungian analyst and registered dance therapist who studied with Mary

Starks Whitehouse, who in turn was influenced by Jung. Whitehouse had developed what she called “Movement in Depth,” bringing active imagination and dance together into what is now called Authentic Movement.

2. Mary Hamilton graduated from the National Ballet School of Canada. A professional dancer, she was also a professor at the University of Western Ontario, where she taught modern dance, improvisation, and choreography. She is a pioneer of dance and theater education.

3. Ann Skinner is Head of Voice Emerita at Canada’s Stratford Shakespeare Festival, and former Head of Voice at the National Theatre School of Canada. She is an expert in the study of masks, another central element in BodySoul RhythmsTM. Their work has taken both Ann and Mary across Canada, the United Kingdom, and the United States.

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We could call sexuality the spokesman of the instincts, (2022-03-28 04:37)

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[1]Structure and Dynamics of the Psyche CW 8

The conflict between ethics and sex today is not just a collision between instinctuality and morality, but a struggle to give an instinct its rightful place in our lives, and to recognize in this instinct a power which seeks expression and evidently may not be trifled with, and therefore cannot be made to fit in with our well-meaning moral laws.

Sexuality is not mere instinctuality; it is an indisputably creative power that is not only the basic cause of our individual lives, but a very serious factor in our psychic life as well.

Today we know only too well the grave consequences that sexual disturbances can bring in their train.

We could call sexuality the spokesman of the instincts, which is why from the spiritual standpoint sex is the chief antagonist, not because sexual indulgence is in itself more immoral than excessive eating and drinking, avarice, tyranny, and other extravagances, but because the spirit senses in sexuality a counterpart equal and indeed akin to itself.

For just as the spirit would press sexuality, like every other instinct, into its service, so sexuality has an ancient claim upon the spirit, which it once—in procreation, pregnancy, birth, and childhood—contained within itself, and whose passion the spirit can never dispense with in its creations.

Where would the spirit be if it had no peer among the instincts to oppose it?

It would be nothing but an empty form.

A reasonable regard for the other instincts has become for us a self-evident necessity, but with sex it is different.

For us sex is still problematical, which means that on this point we have not reached a degree of consciousness that would enable us to do full justice to the instinct without appreciable moral injury.

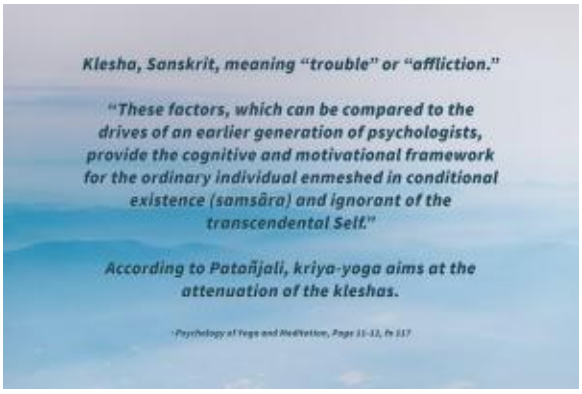
Freud is not only a scientific investigator of sexuality, but also its champion; therefore, having regard to the great importance of the sexual problem, I recognize the moral justification of his concept of sexuality even though I cannot accept it scientifically. Carl Jung, CW 8, Para 107

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=2G4BE8I0P6R4L&dchild=1&keywords=jung+vol+8&qid=1617555142&spref

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Carl Jung on "Kleshas" "Karma" "Ramakrishna" "Patanjali Sutras" (2022-03-28 04:40)

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Klesha, Sanskrit, meaning "trouble" or "affliction."
"These factors, which can be compared to the drives of an earlier generation of psychologists, provide the cognitive and motivational framework for the ordinary individual enmeshed in conditional existence (samsāra) and ignorant of the transcendental Self."
According to Patañjali, kriya-yoga aims at the attenuation of the kleshas.

[1]Psychology of Yoga and Meditation

The kleshas are karma, a highly remarkable concept.

It describes the disposition that we take with us into life, which causes us to live out a certain meaning, in a certain way.

Our entire life destiny is dependent on this karma.

It is the sum of the consequences of earlier existences, in particular the last existence before this one.

What I lived there, I take over into my new existence with me.

What we call “I” is an illusion and is ended by death.

But karma remains, a complex of the consequences of life, which arises anew, being carried over into a new existence.

This is how Buddhism explains it.

It is its intention to bring karma to an end, namely by recognizing that I act in such and

such a way for certain reasons and therefore that I might stop doing this in order to be free of this karma that compels me to take up a new existence over and over again.

Through the kleshas a burdensome karma is created.

But if it is possible for me to quell these kleshas through yoga so that they no longer have an effect, then I do not create karma for myself that compels me to live. Carl Jung, Psychology of Yoga and Meditation, Page 16

By concentration (dharana), Patañjali understands the captivation of the cittam (i.e., ordinary consciousness) in a specific place, in other words, concentration through meditation (dhyâna), i.e., through contemplation of what I observe in the state of captivation and then through meditative consciousness (samâdhi), i.e., introversion, i.e., the focusing of all my interests upon this point.

Through this total restraint comes into being, i.e., in this way I can get hold of the kleshas by concentrating so that the kleshas no longer function automatically and can no longer cause me to lose myself in some sort of worldly interest. In brief, this is the purpose of the yoga method.

Until recently every educated Indian experienced this.

Every superior Indian has his guru who instructs him in this method.

No one can be a priest, philosopher, or psychologist if they have not practiced this method.

No one would ever just settle down in a quiet corner and read a few volumes of periodicals.

This concerns one’s own body.

It has different levels and practices, e.g., Râja Yoga or Hatha Yoga. I don’t want to comment on this—this is a matter for the Indians.

I have never met a European who has really benefitted from this method.

Read Brunton’s book or the author of Bengal Lancer.

This latter has described with refreshing openness a white man’s experiences with yoga exercises. Carl Jung, Psychology of Yoga and Meditation, Page 17

There is a whole further series of similarly amazing wonders.

There are many such texts that have been circulated today by the Ramakrishna order. Sri Ramakrishna—Sri means “his eminence,” “the great,” even “the holy one”—you may know him from Romain Rolland and Annie Besant.

In Bengal there is a large monastery where the order has its headquarters.

The order is well-provided for with American money and distributes all sorts of texts about yoga in Europe.

Here in Europe there are countless missionaries, some of whom have quite substantial followings.

In America these followers have three temples.

Hinduistic syncretism with Hindu-Buddhist religious services.

You can read these things there also.

One of these prophets, Vivekananda, says, among other things, that the practitioner would look beautiful, would find the right words, etc.

There is always this shameless advertising for the splendid power of yoga.

I don’t want to say the same about this ancient text.

For all these things that are naively said of the effect of yoga are simply symbolic statements, and people who are really familiar with yoga are completely aware of that.

But they say to themselves: Let’s make allowance for these ways of expressing things.

It’s good for people.

Through this they will be enticed and thus live out their karma. Carl Jung, Psychology of Yoga and Meditation, Page 20-21

Ramakrishna (1836–1886), also Ramakrishna Paramahamsa, Indian mystic, born Ramkrishno Pôromôhongśo into a poor orthodox Bengali Brahmin family, became a devotee and priest of the goddess Kâlî at the Dakshineswar Kâlî Temple.

Ramakrishna had mystical experiences from his childhood days on and attracted many followers throughout his life, among them his wife Sarada Devi and Swami Vivekananda.

His quest for God was not confined to Hinduism, but led him to contemplate other religions such as Christianity and Islam.

He concluded that the realization of God was the ultimate goal for any spiritual path.

His legacy has lived on through the brotherhood known as Ramakrishna Math.

Though he himself did not write down his experiences and teachings, his disciple Mahendranâth Gupta noted down Ramakrishna’s conversations and published them under the pseudonym M. The Sri Râmakrishna Kathâmrita [The gospel of Ramakrishna] consists of five volumes transcribed between 1897 and 1932.

The first complete English translation by Swami Nikhilânanda was published in 1942 (Gupta, 1942).

In his introduction, the translator expressed his gratitude to Joseph Campbell and Margaret Woodrow Wilson, the daughter of the U.S. president, for their help. Jung's library in Küsnacht contained the following books related to Ramakrishna: Life of Sri Ramakrishna.

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1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=jung+yoga&qid=1617699056&sr=8-2

Carl Jung Quotations from the Yoga Sutras of Patanjali (2022-03-29 02:42)

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[1]Psychology of Yoga and Meditation

Jung quotes the German translation of Patañjali's by Paul Deussen (1908), in the following abbreviated as YSD. On Jung and the German translations of the Yoga Sûtras, see introduction, pp. xlix–l. The English translation is by Barbara Stoler Miller (1996). Quotations from the Yoga Sûtras are subsequently referenced as YS followed by the number of the book, aphorism, and the page number from Miller's translation. Carl Jung, Psychology of Yoga and Meditation, Page 15, Fn 124

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self. [YS 2.5, p. 45]

From perfect discipline of the heart, one has full consciousness of one's thought. [YS 3.4, p. 67]

Knowledge of the past and future comes from perfect discipline of the three transformations of thought. [YS 3.16, p. 64]

… knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them. [YS 3.17, p. 64]

… one has knowledge of former births. [YS 3.18, p. 64]

Through direct perception of the cognitive process, one has knowledge of the thoughts of others. [YS 3.19, p. 64]

From perfect discipline of the strength of an animal such as an elephant, one gains that strength. [YS 3.24, p.66]

“When each sense organ severs contact with its objects, withdrawal of the senses corresponds to the intrinsic form of thought. From this comes complete control of the senses” [YS 2.54–55, p. 59].

Ignorance is the field where the other forces of corruption develop, … [YS 2.4, p. 45]

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self [YS 2.5, p. 45].

“Worldly experience is caused by a failure to differentiate between the lucid quality [sattva-guna] of nature [prakriti] and the spirit [purusha]. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit.” [YS 3.35, p. 68]

From perfect discipline of the receptive, intrinsic, egoistic, relational, and purposive functions of the sense organs, one attains mastery over them. [YS 3.47, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

From this one acquires quickness of mind, perception without the aid of the senses, and mastery over primordial matter. [YS 3.48, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things. [YS 3.53, p. 73]

One who sees the distinction between the lucid quality of nature and the observer ceases to cultivate a personal reality. [YS 4.25, p. 80]

Then, deep in discrimination, thought gravitates toward freedom. [YS 4.26, p. 80]

This infinite knowledge means an end to the sequence of transformations in material things, their purpose now fulfilled. [YS 4.32, p. 82]

Sequence corresponds to a series of moments perceivable at the end of a process of transformation. [YS 4.33, p. 83]

Freedom is a reversal of the evolutionary course of material things, which are empty of meaning for the spirit; it is also the power of consciousness in a state of true identity. [YS 4.34, p. 83]

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

The mass State has no intention of promoting mutual understanding... (2022-03-29 04:44)

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Leonora Carrington
The mass State has no intention of promoting mutual understanding and the relationship of man to man; it strives, rather, for atomization, for the psychic isolation of the individual...
Carl Jung

[1]Undiscovered Self

Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections.

This necessary corrective requires self-criticism, for one cannot just tell the other person to withdraw them. He does not recognize
them for what they are, any more than one does oneself.

We can recognize our prejudices and illusions only when, from a broader psychological knowledge of ourselves and others, we are prepared to doubt the absolute rightness of our assumptions and compare them carefully and conscientiously with the objective facts.

Funnily enough, “self-criticism” is an idea much in vogue in Marxist countries, but there it is subordinated to ideological considerations and must serve the State, and not truth and justice in men’s dealings with one another.

The mass State has no intention of promoting mutual understanding and the relationship of man to man; it strives, rather, for atomization, for the psychic isolation of the individual.

The more unrelated individuals are, the more consolidated the State becomes, and vice versa. Carl Jung, Undiscovered Self, Page 72

1. https://smile.amazon.com/Undiscovered-Self-Dilemma-Individual-Society/dp/0451217322/ref=sr_1_1?crid=E387V7C7NJYO&dchild=1&keywords=jung+undiscovered+self&qid=16

These are now the meditations anticipated by the practice of Bardo Thödol. (2022-03-29 04:45)

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These are now the meditations anticipated by the practice of Bardo Thödol.

This is a collection of those prayers read by the priest for the dead and also for the dying, but as a rule for the dead, as in Mahâyâna Buddhism it is the view that when someone has died, as a rule they are not aware that they are dead and must have it explained to them: “If you have a body, then pass through the walls.” Carl Jung, Psychology of Yoga and Meditation, Page 37

When Buddha had finished this speech, Vaidehî, together with her five hundred female attendants, could see, as guided by the Buddha’s words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas.

With her mind filled with joy she praised them, saying: “Never have I seen such a wonder!”

Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise. [p. 199] Carl Jung, Psychology of Yoga and Meditation, Page 37

The highest gods come to Buddha for instruction.

They must become human in order to be able to be redeemed. They are humans who lead a god-like life for uncountable aeons.

Then their karma is ended, and they must be born again like any other mortal. It is said that Buddhism is a religion without gods. In truth, however, that’s not the case.

The highest god is the god reborn in man, Buddha himself. Carl Jung, Psychology of Yoga and Meditation, Page 47

This circle of the Bodhis is the so-called round terrace of enlightenment.

This circle is the ground upon which the Bodhi tree stands, that tree under which Buddha fought off the attack of Mâra, the devil.

By not being present, he did not allow himself to get lost in existence, but was non-existing. For this reason, the seat of the Buddha is empty. And the devil also tries in vain to attack this seat.

There are pictorial representations of this situation in Indian art.

You see Mâra under the tree where the empty lotus seat of the Buddha stands. Carl Jung, Psychology of Yoga and Meditation, Page 48

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Carl Jung on "William Blake" - Quotations (2022-03-30 01:45)

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I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies. According to my idea, they are an artistic production rather than an authentic representation of unconscious processes. Carl Jung, Letters Vol. 1, Page 513.

Blake's intuition did not err when he described the two classes of men as "prolific" and "devouring." Just as, biologically, the two modes of adaptation work equally well and are successful in their own way, so too with the typical attitudes. The one achieves its end by a multiplicity of relationships, the other by monopoly Carl Jung, CW 6, Para 559

I am no particular friend of [William] Blake, whom I am always inclined to criticize. Carl Jung, Letters Vol. II, Page 17

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). William Blake, The Black Books, Vol. II, Page 185, fn 186

Jung, of course, had never thought of himself as a painter and any voice within himself suggesting that he should become an artist was regarded as the voice of temptation from which he devoutly sought to be delivered. Yet the painting of dreams and visions in the Red Book are not unworthy of comparison with William Blake. Laurens van der Post; Jung and the Story of our Time, Page; Jung and the Story of our Time, Page 182

"The happy state is the creative state." Jung quotes Blake, saying that we feel bliss, ecstasy, "energy as eternal delight." This gives rise to a "feeling of intense vitality, a new potential." For God, "life at its most intense, resides in the soul." Here we feel alive, real, and living creatively. Ann Ulanov, Spirit in Jung, Page 41

He who desires and acts not, breeds pestilence. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 43

A fool sees not the same tree that a wise man sees. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 46

Eternity is in love with the productions of time. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 51

In seed time learn, in harvest teach, in winter enjoy. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 51

Think in the morning. Act in the noon. Eat in the evening. Sleep in the night. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 51

Where man is not, nature is barren. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 47

The pride of the peacock is the glory of God.

The lust of the goat is the bounty of God.

The wrath of the lion is the wisdom of God.

The nakedness of woman is the work of God. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 33

The head Sublime, the heart Pathos The genitals Beauty, the hands & feet Proportion. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 32

... to give form and rest to what is formless and flowing ... to mark off a configured unity from the flowing energy of life, to give form to life. Erich Neumann, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 45

The unconscious is commonly regarded as a sort of incapsulated fragment of our most personal and intimate life-something like what the Bible calls the 'heart' and considers the source of all evil thoughts. In the chambers of the heart dwell the wicked blood-spirits, swift anger and sensual weakness. This is how the unconscious looks from the conscious side. Carl Jung, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 32

.. we may assume that the secret lies not in the quality of the water but in the specific difficulty of obtaining it. The essential feature of this spring is that it unites the highest and the lowest; it is the uroboric circular stream that feeds the depths of the underworld and rises up again to issue from the highest crags. . .. The problem is to capture ... the water of this spring symbolizing the stream of vital energy .... Aphrodite regards the task as hopeless, because to her mind the stream of life defies capture, it is eternal movement, eternal change, generation, birth, death. Erich Neumann, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 38

Introverted consciousness doubtless views the external conditions, but it selects the subjective determinants as the decisive ones .... Two persons ... see the same object, but they never see it in such a way as to receive two identically similar images of it. Quite apart from the differences in the personal equation and mere organic acuteness, there often exists a radical difference, both in kind and degree, in the psychic assimilation of the perceived image. Whereas the extraverted type refers pre-eminently to that which reaches him from the object, the introvert principally relies upon that which the outer impression constellates in the subject. Erich Neumann, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 46






Recent research dates the Yoga Sûtra between 325 and 425 CE. **(2022-03-30 03:50)**

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[1]Psychology of Yoga and Meditation

Patañjali, who wrote the Yoga Sûtra, is sometimes referred to as the author of Mahâbhâshya (Sanskrit for great commentary), a commentary on Panini's grammar Astadhyayi.

As this was written in the second century BCE Jung dates the Yoga Sûtra to around the same time. However, it is disputed that Patañjali was also the author of the Mahâbhâshya.

Recent research dates the Yoga Sûtra between 325 and 425 CE.

(See Maas (2006), p. xix; also introduction p. l. 58, Carl Jung, Psychology of Yoga and Meditation, Page 11, fn 115

In the East, the guru, i.e., the leader, gives the tschela, i.e., the student, a particular instruction about the object he is to meditate upon. Guru and student are not outlandish peculiarities.

Every moderately educated person in the East has his guru who instructs him in this technique.

It has been this way since ancient times, a form of education practiced by one whose qualifications as a leader are not endorsed by any university. Carl Jung, Psychology of Yoga and Meditation, Page 11

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one (2022-03-30 04:46)

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Sandro Botticelli
The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively...
Carl Jung Aion

[1]Aion CW 9ii

The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively.

Experience shows that it rests on two seemingly different bases: the somatic and the psychic.

The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious.

They are produced by endosomatic stimuli, only some of which cross the threshold of consciousness.

A considerable proportion of these stimuli occur unconsciously, that is, subliminally.

The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content.

Sometimes they are capable of crossing the threshold, that is, of becoming perceptions.

But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic nature—unless of course one favours the philosophical view that all life-processes are psychic anyway.

The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts.

Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous.

I have therefore suggested that the term "psychic" be used only where there is evidence of a will capable of modifying reflex or instinctual processes.

Here I must refer the reader to my paper "On the Nature of the Psyche," where I have discussed this definition of the "psychic" at somewhat greater length. Carl Jung, CW 9ii, Para 3

1. https://smile.amazon.com/s?k=jung+aion&ref=nb_sb_noss_1

Victor White: I met Frau Frobe in N.YC. in a somewhat lost, frustrated & resentful state. **(2022-03-31 03:52)**

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[1]Jung-White Letters

My dear C.G.

Your letter, which arrived on Christmas Eve, was the very best of my Christmas presents.

I am simply thrilled to hear of your Giant's gift of the new, big & beautiful seagoing craft.

I can hardly tell you how I am impatient to read the account of your voyage in her; nor, I hope, do I need to tell you how my thoughts & prayers are with you in this journey.

I have not forgotten my own "vision" of which I told you: how huge & heavy was the rope you used to haul the 'Ix86i:; ashore!

I will not dare to comment on your dream of the priests, the barracks & the bed; but somehow, as I read it, I was at once reminded of a dream of my own of over two years ago; & still more so when you go on to write, "up to now I have handled the problem of Christ strictly on the level with the dogma".

Note that this dream belongs to December 1945 - before I had even met you, or been to Zurich. Undoubtedly it had a very important subjective meaning for myself at the time, but (although superficially it has little resemblance to your own) "something" seems to tell me it has to do with your "barracks"; & that at least no harm will be done by sending a copy from my records to you.

So I enclose it herewith.

Yes; what you say about the American's animus explains a lot.

I suppose it is confirmed by what to me is the most flabbergasting (& embarrassing!) phenomenon that I have noticed here: in mixed company, EITHER the sexes segregate - the women in one corner & the men in the other, OR (more often) the women do all the talking, treat the men as if they do not exist, while the men grin inanely as if they loved it!

And doubtless Wylie knows his public far better than I do.

Next year I hope to travel more, & to come in closer contact with "average Americans".

A thousand thanks for your last words - about "being" & "writing".

It's one of those things I "know" - but need to be told again & again.

But latterly the writing has begun to flow a little more easily, & the dreaming a little less insistent.

But the dreaming was seldom so perplexing.

Constantly I dream that I have returned to England, & in successive dreams I find things alternately far better and far worse (I mean, more or less disagreeable to me) than I had anticipated.

So far I know not what to make of such contradictory dreams.

In my waking life the stupidity & smugness of some American criticism of England is making me quite fervidly patriotic; & I am not at all sure that the efforts of our Government & people to combine some social justice with freedom isn't going to succeed.

Here so many seem utterly unaware that for very many Americans there is neither.

There's much here one loves & admires ... but I am still far from having it all sorted out!

I met Frau Frobe1 in N.YC. in a somewhat lost, frustrated & resentful state.

Poor old thing - it seems a pity, for I do really think Eranos worth while, & getting somewhere.

The 1945 Jahrbuch which I have been reading (& trying to review!) is really a most impressive collection.

She presses me to come next year: I do very much want to, if only to see you, but there are many complications.

When she told me that the "Menschensohn"1 was a desired subject, I at once thought of my colleague, Fr. Richard Kehoe (of whom I have told you).

He is a splendid lecturer, & his psychological-exegesis of Scripture etc. is most exciting.

I very much want you & him to meet, & this would be a grand opportunity.

And "The Son of Man" in the Bible, Apocalypses & Apocryphas is one of his specialities.

I hope & pray that with the coming of the new Boat & its acceptance the severe sleeplessness has departed, & that you are again in the very best of health.

My warm greetings to Mrs. Jung, Frl. Schmid, Frl. Wolff & all my friends.

Yours ever cordially, VICTOR

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=24VFTOVEBMTOQ&dchild=1&keywords=jung+white+letters&qid=1614855410&s

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If a man is lost in the desert or quite alone on a glacier... (2022-03-31 04:09)

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Maggie Taylor
Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore...
Carl Jung

[1]Symbolic Life CW 18

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is also of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity.

The suffering does not even have to be a neurosis; we have the same feeling in very ordinary circumstances.

If for instance you live in a well-to-do community, and you suddenly lose all your money, your natural reaction will be to think that it is terrible and shameful and that you are the only one who is such an ass as to lose his money.

But if everybody loses his money it is quite another matter and you feel reconciled to it.

When other people are in the same hole as I am I feel much better.

If a man is lost in the desert or quite alone on a glacier, or if he is the responsible leader of a group of men in a precarious situation, he will feel terrible.

But when he is a soldier in a whole battalion that is lost, he will join the rest in cheering and making jokes, and will not realize the danger.

The danger is not less, but the individual feels quite differently about it in a group than when he has to face it alone. Carl Jung, CW 18, Para 232

1. https://smile.amazon.com/Symbolic-Life-Miscellaneous-Writings-Collected/dp/0691098921/ref=sr_1_1?crid=BX7EI1TNSVS8&dchild=1&keywords=jung+symbolic+life&qid=1614



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